A NEW

Naked Truth,

OR THE

SANDY FOUNDATION

OF THE

Sacramental Test

SHAKEN,

BY

A WARNING-PIECE Discharged from HEAVEN against all sorts of

PERSECUTORS.

WHEREIN

You may behold Christ Crucified Mystically and Sacramentally, upon the Cross of the Sacramental Penal Test, with all the rest of the Penal Laws and Tests Attending thereon, and Contributing thereunto.

By *Giles Shute*, a Friend to Christian Liberty.

With Allowance.

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A New Naked Truth; *Or, The* Sandy Foundation *of the* Sacramental Test *ſhaken, by a Warning-Piece diſcharged from Heaven againſt all ſorts of Perſecutors.*

GEntlemen of *England*, who are of Right all free born Subjects; I am ſorry that I have ſo black an Occaſion of Addreſſing my ſelf unto you in this following Diſcourſe; in which I muſt of neceſſity lay Open and Expoſe ſome very horrible ſinful Practices that has been among ſome who profeſs themſelves to be Proteſtants; namely to them which pretend themſelves to be the Moſt Infallible Sort too that are amongſt us; or elſe that Practice and Principle of theirs, in making all other peoples Spiritual Sheaves bow down unto theirs, is very unjuſtifiable, and alſo unwarrantable from the Law of God, and the Law and Light of Nature.

Dear Friends, I humbly beſeech you all to read what I ſhall here offer unto you without prejudice, and conſider it without partiality, and apply it without delay; and I ſhall furthermore beſeech you to hear the whole concluſion of the Matter, and do not take it up and read a little, and throw it away out of your hands in Contempt and Scorn, or with Malice and Rancour of Spirit, but be adviſed by the Wiſeman, who hath ſaid, *That the latter end of a thing is better than the beginning.* And be not prejudiced againſt the Truth, becauſe it cometh naked unto you, without the Garments of Rhetorical Expreſſions, or in the Ornaments of Humane Learning: For if you be a Lover of the Truth, you will imbrace it and find Garments for it in your own hearts, you will take it in there and cloth it, for there is the beſt clothing for Truth when all is ſaid and done that can be. O my dear

Friends, ſet open the Doors and Windows of your Souls to receive this Bleſſed Light, and do not deſpiſe your own Mercy, becauſe it cometh unto you by an Illiterate Hand, for it is ſaid in Dan. 12. 3, 4. *And they that be wiſe, ſhall ſhine as the Brightneſs of the Firmament; and they that turn many to Righteouſneſs, as the Stars for ever and ever: But thou, O Daniel, ſhut up the words, and ſeal the Book, even to the time of the end, many ſhall run to and fro, and knowledge ſhall be increaſed.*

And alſo I precaution others, that ſhall read this Book, that they do not make ſo unchriſtian ill uſe of it as to take up any prejudice againſt any mans perſon, who through inadvertency are tardy of what this Diſcourſe will find out and lay open; for if you do, though I write thus againſt their Principles and Practices, yet I ſhall be a Witneſs againſt ye, for I write in Love to their Souls, and not in any prejudice to their Perſons; for that is no contradiction, neither is it inconſiſtent one with the other, to love a mans Perſon, and yet at the ſame time to hate his Evil Principles and Practices: It is a great Duty incumbent upon every Chriſtian ſo to do, Matt. 5. 44. *But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpightfully uſe you and perſecute you.* Here you ſee is an Expreſs Command from our Bleſſed Saviour and Redeemer, to love the Perſons of our Enemies, but yet we are not to love their ſinful Practiſes and Principles, for we cannot do that, but in the very Act we muſt ſin againſt God, for we are commanded to hate every abomination, and every falſe way.

We are to hate what is evil in our own ſelves, yet it would be a ſin for us to hate our own Perſons. If I had an own Father that was a Drunkard or Whoremonger, I ought not to love his Drunkenneſs and Whoredom, yet I muſt not hate my Fathers Perſon, though I hate his Practice: therefore I do not write this to incenſe people againſt any mans perſon, though I muſt confeſs this has been a Reigning Sin among the Perſecuters. And indeed there is a proneneſs in the beſt of men to this ſin: Chriſt's own Diſciples themſelves were not clear of this ſin, when they would have prayed for fire to come down from Heaven to deſtroy the very perſons of thoſe churliſh *Samaritans* that refuſed to give entertainment to our Saviour Chriſt; they were for deſtroying their Perſons, and therefore Chriſt rebuked them, ſaying, *Ye know not what ſpirit ye are of.* I bleſs

I bless God I have a higher and nobler End and Design in what I shall here write, than to draw out prejudice against any mans person; however I may be censur'd for it, I can appeal to God in sincerity and uprightness of Heart in this matter, for I would not that any man should be wronged of a Hair of his Head by what I shall here Declare to the World: but to awaken all to Repentance, *For the Lion hath roared, who will not fear? The Lord God hath spoken, who can but propheſie?* Amos 3. I am not for Diminishing any Gentlemans Title of Honour or Dignity, where it is properly due; *Fear to whom Fear is due, and Honour to whom Honour is due* —— Though I must confess my Ignorance in this Matter, at the same time I cannot understand the meaning of Spiritual Lords, because I can find no Scripture Authority for it at all, but rather against it, Matt. 20. 25, 26, 27. *But Jesus call'd them unto him, and said, Ye know that the Princes of the* Gentiles *exercise Dominion over them, and they that are Great exercise Authority upon them; but it shall not be so among you; but whosoever will be Great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant.* 1 Pet. 5. 2, 3. *Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy Lucre, but of a ready Mind: neither as being Lords over Gods Heritage, but being ensamples to the Flock.* Our Saviour Christ does singnifie unto us, that this Lording Spirit did proceed from the Heathen Idolatrous Gentiles, and that it was a usage among them, and therefore in my Opinion it is pity that any Christian Ministers or Pastors should take it up, and exercise it among them. And the truth on it is —— It is a very dubious point with me to determine or conclude, whether the true Ministers of Jesus Christ can be Spiritual Lords, or whether these Spiritual Lords can be true Ministers of Jesus Christ; because I cannot find that it was so from the beginning of Christ's Gospel-Church. But this by the by. But I am clearly *for rendring unto Cæsar the things that be Cæsars*, and also to *render unto God, the things that are Gods.*

My dearly beloved Countrymen, for so I will make bold to call you, because I am an *English man* born, and therefore a Member of the Body Politick of the Nation —— Forasmuch as there is a great deal of stickling, and strugling, and sending, and proving, *pro* and *con*, about these *Penal Laws* and *Tests*; and much has been said for the continuance of them, and much more

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has been ſaid for the Aboliſhing of them; inſomuch that it is not only become a Table-talk, but it is almoſt a National Text for all People to Comment and Preach upon; therefore I ſhall ſingle out one of theſe *Teſts* to ſpeak ſomewhat unto. And that ſhall be the *Sacramental Teſt*; and let us bring that to the Touch-ſtone of Gods Word, and let us take notice for what end that Ordinance of God was Inſtituted and Appointed, and let us hear what God the Lord will ſpeak unto us concerning this *Sacramental Teſt*; *And let God be true, and every man a lyer*, Rom. 3. 4. *Should not a people ſeek unto their God? To the Law, and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them*, Iſa. 8.

Now Gentlemen, you ſhall have a Fair and Impartial Trial of this *Teſt* by the Word of God, and by one of your own Articles of the Church of *E.* and there ſhall be none but clear and undeniable True Witneſſes, and not one Knight of the Poſt, that ſwears for Bread, among them all; although their Late Fire of Perſecution have bred whole ſwarms of thoſe ſort of Venemous Salamanders: And the God, who is Judge of all the Earth, ſhall be the Judge between us; which thoſe that are Perſecuters do own in Words, though in Works they deny him, Titus 1. 16. *They profeſs they know God, but in works they deny him, being Abominable and Diſobedient, and unto every good work reprobate.* A Perſecuter, while ſuch, muſt be ſuch a perſon, or elſe he cannot be a Judge and Lawgiver unto other Mens Conſciences. Now, I ſay, I will ſingle out one of theſe *Teſts* to ſpeak ſomewhat unto, namely, the *Sacramental Teſt*, that is ſo Univerſal a *Teſt* amongſt them: And let us try what that will afford us, that ſo we may meaſure *Hercules* by his Foot. Now this *Teſt* was chiefly made and intended againſt all the Proteſtant Diſſenters.

And for the better coming at the making an Upright and Impartial Judgment of this *Teſt*, I ſhall do three things.

1. The firſt thing ſhall be this, I will lay down the Words of Inſtitution of this holy and bleſſed Ordinance, by our Lord Jeſus Chriſt himſelf.

2. And ſecondly, I ſhall lay down the words of the Apoſtle *Paul* to the Church of *Corinth*; and let us ſee what Light and Knowledge this will afford us in this matter, which is that which the Teſt-Makers, and the Teſt-Givers, and the Teſt-Takers themſelves, do

do all profeſs to own and practice, as well Eccleſiaſtical as Civil, as well in their Church-Government, as in the Civil State.

3. And thirdly and laſtly, I ſhall preſs into this ſervice one of their own 39 Articles, wherein they give the Definition of what a true Church is; and then let us try this Sacramental Teſt by theſe Infallible Rules.

1. Firſt by the words of Inſtitution, by our Saviour Chriſt himſelf, as it is laid down by three of the Evangeliſts, *Matt.* 26. 26, 27, 28. *And as they were eating, Jeſus took Bread and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body; And he took the Cup and gave thanks, and gave it to them; ſaying, Drink ye all of it, for this is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins*—Mark 14. 22, 23, 24. *And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat; this is my Body. And he took the Cup, and when he had given thanks, he gave it to them; and they all drank of it. And he ſaid unto them, This is my Blood of the New Teſtament, which is ſhed for many.* Luke 22. 19, 20. *And he took Bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you, this do in remembrance of me. Likewiſe alſo the Cup after ſupper, ſaying, This Cup is the New Teſtament in my blood, which is ſhed for you.*

Thus you hear what our bleſſed Saviour ſaith, by theſe three Witneſſes in the words of Inſtitution; He did not ſay, Do this to ſecure your ſelves in the Civil Government, while you do Rob and Rape, and Plunder, and Impriſon, and Spoil your honeſt peaceable Neighbours——— But, *Do this in remembrance of me*; Here is not one word of making it a Civil Teſt, to Inſnare honeſt Men withall.

2. But ſecondly, Now we have heard the words of our bleſſed Redeemer; Let us alſo hear the words of the Apoſtle *Paul*, with a reſpect to the words of Inſtitution of this bleſſed Ordinance of the Lord's Supper; And alſo the threatnings that are Annexed thereunto, againſt all Hypocritical unworthy Receivers, that Profane this Ordinance of the Lord's Supper, 1 *Cor.* 11. 23, 24, 25, 26, 27, 28, 29, 30. *For I have received of the Lord that which alſo I delivered unto you*—(Hence you may obſerve by the way, that Paſtors, or other Miniſters of the Goſpel, ought to deliver nothing to the People, but what they firſt Receive from the Lord, and have his Word and Authority for ſo doing.) *That the Lord Jeſus*

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the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my Body, which was broken for you, this do in remembrance of me. It was broken for you Believers, and for none else, but such as do believe, and that shall believe, as if the Apostle should have said. And for what end and purpose? why, to remember Christ's dear love and compassion, in Dying for poor sinners, and to feed and nourish the new Creature, and to stir up and excite all the Graces of the Spirit that is in the Believer, unto a holy Commemoration of the blessed Effects of his Death to the Believer; and also to commemorate the transcendent Love and wonderful Wisdom and Grace and Goodness of God, and the great condescention of God, in which all his glorious Attributes were ingaged, in the contriving & bringing to pass this unparallel'd Merciful Piece of work, namely of Man's Redemption. But pray note by the way, that this is not a converting Ordinance, as some by mistake would have it to be, because no Man must partake of it before he is converted, because that then instead of being converted by it, *he eateth and drinketh unworthily, and so eateth and drinketh damnation to himself, not discerning the Lord's body.* And therefore it is that we are commanded to Examine our selves before we partake of it, to see whether we be born of God, and so are in a converted Spiritual state of Grace; and also to try our selves, whether we be in a Spiritual frame of heart, that we may know whether Grace be in Act and Exercise in us or not——But to Return to the words of Institution——After the same manner also he took the Cup, when he had supped, saying, *This Cup is the New Testament in my Blood, this do ye, as oft as ye drink it, in Remembrance of me; for as often as ye eat this Bread and Drink this Cup, ye do shew the Lord's Death till he come.* Here is not one word of making this Sacred Ordinance a *Test* to accommodate the Civil State withall, but on the contrary; as you shall hear by and by.

For the Apostle bringeth it in Argumentatively, with a *Wherefore——Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*——That is, instead of commemorating Christ's Death and Sufferings, and all the Benefits that floweth unto us from that Fountain of his precious Blood——They do eat and drink their own Damnation, without unfeigned Repentance, and God's Infinite Mercy; for they do crucifie to themselves the Son of God afresh,

afresh, and put him to an open shame; whosoever shall eat thus unworthily, whether Lord or Commoner, let them look to it, for God is no respecter of Persons, for he that feareth God, and worketh Righteousness, and none but such, are, or shall be accepted with him; O that all they that are thus Guilty, may tremble to think what is a coming upon them for this great Abomination of profaning the Lord's holy Supper by a Law, which I had almost said is a National sin, because the major part of the Governing Party have been thus Guilty——— Though I do hope and also believe, That there was many in both Houses of Parliament, both of Lords and Commoners, when this Snare was made, that had neither heart nor hand in it; But yet notwithstanding the major part of them must be for it, or it could not have been made, therefore I would not be found to grieve any of the Generation of the Righteous, without a cause, by condemning the Innocent with the guilty. But as the Apostle saith, Let every Man examine himself whether he be guilty or not——— *But let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

And here the holy Apostle is bringing it in again argumentatively, by way of precaution, for said he—*He that eateth and drinketh unworthily, eateth & drinketh damnation* (or condemnation) *to himself, not discerning the Lord's Body; for this cause many are weak and sickly among you, and many sleep*, that is, *die*——For what cause was it? why, for profaning the Ordinance of the Lord's Supper——And who was it the holy Apostle charged this Guilt upon? why, even upon some of the *Corinthians*, that believed in *Christ*, for he said *some among you*——They were converted, as to their Spiritual state, they were in a state of Grace—— But yet notwithstanding that, they were in a very carnal, loose frame of heart: They did eat and drink worthily, as to their Spiritual state; but yet nevertheless they did eat and drink unworthily, as to their frame of heart; and therefore God punished them with corporal sicknesses and death, though they were free from Eternal Death and Condemnation, by vertue of their Union with Christ, and so in a state of Grace, which can never be broken, *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus*; that respects the Spiritual state of the Believer——*who walk not after the flesh, but after the Spirit*; The former that respects the State, and this later respects the frame of heart; in the former they are alive to God, and in the later they walk with

God; The holy Apostle *Peter* was in a very carnal frame of heart, when he would have dissuaded our blessed Saviour from suffering, Matt. 16. 22, 23. *Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not come unto thee.---- But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.* That is, he was in a carnal frame of heart, in a sudden passion of misguided Love and Zeal; he was carnally minded, and our Saviour Christ said unto *Peter*, in another place of Scripture, When thou art converted, strengthen thy Brethren; this could not be meant of his first conversion into a state of Grace; for so he was converted long before that time. But it is meant of his after-conversion, unto a more Spiritual frame of heart, which he should be in, after he had denied *Christ*.

And the Apostle *Paul* said, Are ye not carnal, and walk as men; when one saith, I am of *Paul*, and another of *Apollos*, and another of *Cephas?* That is, walk as men walketh in a carnal unregenerate state; not that they were so, but they were even like such. And the two Disciples were in a very carnal unbelieving frame of heart, even on that very Day that our Redeemer rose from the Dead, *Luke* 24. 21, 25, 26. *But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were done.* They looked upon themselves to be deceived, in effect, but mind what our Saviour said unto them, and also to us in them; Then *he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?* As if he should have said, Did not all the Prophets propheſie of my coming in the flesh, and dying in the flesh, and rising again in the flesh, and did you not see it with your own eyes, or might have done it, and did not I tell ye so my self, that am the great Prophet, the head of all the Prophets, and will you not believe me, nor my Prophets, nor your own eyes neither? as if Christ should have said. This was a very carnal frame of heart indeed; and it is said, *To be carnally minded is death, but to be spiritually minded is Life and Peace*; Now there is a great deal of difference between being carnally minded, and a carnal mind; as much as there is between Light and Darkness, or as there is between hardness of heart, and a hard heart; for the carnal mindedness in the believer brings a death upon all his Graces and spiritual Comforts;

Comforts; he is as if he was in a carnal State, with a respect to the comforting Evidence of it, that all lieth dead, and all the Graces of the Spirit lieth covered over with these Ashes of Carnality; and that fills the Soul of the Believer full of Doubts and Fears, with a respect to their spiritual State; and puts them upon questioning all the Work of God upon their Soul. This carnally-mindedness respects a Child of God in a spiritual State, but in a carnal frame of Heart; and a carnal Mind, respects a carnal dead Sinner, in a state of Sin and Misery; for it is said, *The carnal Mind is Enmity against God*; for it is not subject to the Will of God, neither indeed can be.

There may be, and too often there is, an eating and drinking unworthily at the Lord's Table, and that by two sorts of Persons.

First, There is many times an eating and drinking unworthily at the Lord's Table by Believers themselves.

Secondly, There is always an eating and drinking unworthily at the Lord's Table, by carnal prophane Hypocrites, as often as they do partake of that Ordinance, whether Ecclesiastical or Civil; for so we must distinguish now it seems; for they have made it to have a double end, Spiritual and Carnal. There must ever be two things to make a Man a meet or worthy Partaker of this holy Ordinance; because it is a Spiritual Feast as much now, as it was under the *Mosaical* Law; for they ate and drank Christ under the Law, as well as we do now under the Gospel, if you will believe the Apostle *Paul*, who saith, *Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto* Moses *in the Cloud, and in the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ*, 1 Cor. 10.

First, There must be a spiritual State; all the Subjects of this Ordinance must be born again; they must be born of Water, and of the Spirit, or else they cannot enter into the Kingdom of Heaven here below, which is the Church-Militant; and if they be not so born, they cannot enter into the Kingdom of Heaven above, namely, the Church-Triumphant in Glory, *John* 3. for until then, they be spiritually dead: And what shall a dead, stinking, rotten-hearted Hypocrite do at the King of Kings Table? For Gods Eye

is upon all his Guest, his Eye is upon their very Heart; for God sees not as Man seeth, he can spy out any one Soul that comes to his Table without the Wedding-Garment; God sees what every ones end and aim is, in partaking of that Ordinance: He seeth them that come to eat and drink themselves into the Government, or into a good fat place of Profit and Trust; and sees them that come to eat and drink at that Ordinance, to sell *Ale* by vertue of it, or to bear Arms in the Train'd-Bands: And God saw them that were more guilty than they, namely, those that gave it unto them; for all Men by Nature are dead in Sins and Trespasses, and all Children of Wrath, *Eph.* 2. And therefore it may be said of every carnal Sinner, as it is said of the carnal lewd Woman, in the 1 *Tim.* 5. 6. *But she that liveth in pleasure, is dead while she liveth.* Now such as these be, can have no Right nor Worthiness at all in them to partake of the Lord's Supper, no nor to administer it unto them neither; for they are none of Christ's Shepherds that doth thus, *John* 10. 1, 2, 3. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. *Matth.* 15. 14. *Isai.* 9. 16. Now all such as do exhibit this blessed Ordinance, and those to whom it is exhibited, that are not born of God, can be but a Congregation of Hypocrites at the best, *Job* 15. 34, 35. and are as loathsome as a dead stinking Corps would be to be placed at a Kings Table, when he made a Royal Banquet for all his Nobles; and far more loathsome too: And therefore all such as these, *eateth and drinketh Damnation to themselves, not discerning the Lord's Body.* And pray what can a dead Man discern? And therefore all these do but make a Chain of that Ordinance for Satan to bind them faster to himself, under the guilt of all their Sins, instead of receiving any good or benefit by it; whereas a Child of God that cometh in a right manner, and to a right end, goeth away from that Ordinance with all his Sins pardoned afresh, and his Covenant renewed with the Lord, and ratified and sealed in the Blood of Christ; the others they go away with all the guilt of their Sins faster bound, and his Covenant with Death, and his Agreement with Hell, renewed and ratified afresh, and sealed, *Isai.* 28. 15. And is not this a dreadful thing, think ye? The Lord awaken all that are thus guilty, to unfeigned Repentance.

But Secondly, There must not only be a spiritual State, but there must be a spiritual frame of Heart also; and this latter cannot be obtained before nor without the former: There must be a spiri-

ſpiritual State, before ever there can be a ſpiritual frame of Heart; therefore every one that does not come to the Table of the Lord thus ſpiritually qualified, do come and eat and drink to themſelves Damnation, or Condemnation; aye, though he be a Child of God, and in a ſpiritual State: Nevertheleſs it is true, he doth not eat and drink eternal Condemnation to himſelf, and that becauſe he is in Chriſt; yet he may eat and drink the Merit of it vertually; he may eat and drink temporal Condemnation to himſelf, which may bring great temporal Judgments and Puniſhments upon him or them that thus do, even corporal Sickneſſes and Death: *Pſal.* 89 30, 31, 32, 33, 34. *If his Children*, that is, Chriſt's Children, *forſake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments; then will I viſit their Tranſgreſſions with the Rod; and their Iniquity with Stripes: Nevertheleſs, my loving kindneſs will I not utterly take from them, nor ſuffer my Faithfulneſs to fail: My Covenant will I not break, nor alter the thing that is gone out of my Lips.* God may puniſh unworthy Receivers now, though in a ſpiritual State, as he did thoſe unworthy *Corinthians* heretofore, with Sickneſs and Death, for their prophanation of the Lord's Supper, when he may ſpare his Enemies in this Life, to puniſh them in the World to come.

Thus I have ſhewed you briefly in part, what the bleſſed End and Deſign of this holy Ordinance is, and alſo the Nature and Tendency of it; and you may obſerve, that it is one of the great *Teſts* that belongeth to the truly conſtituted Churches of Jeſus Chriſt, which was made and provided in the Great Charter of Heaven, and lodged in the Church for all them, and them only, that belong to the ſpiritual Government of Heaven, namely, the true Members of Chriſts myſtical Body the Church, whereof he is the Supream Head and Governour, namely, the Univerſal Catholick Church: And I have in the ſecond place ſhewed what the Subjects of this Ordinance or ſpiritual Government muſt be, and how they muſt be qualified. And thirdly and laſtly, I have ſhewed ye the danger that all thoſe are in, that ruſh upon this Ordinance, without being duely qualified and prepared for it; both of Believers in a carnal frame of Heart, and Hypocrites that are in a carnal dead ſtate of Nature.

But it may be queried, Whether this ſacred Ordinance of the Lord's Supper, may not be made a Civil *Teſt* alſo, to accommodate

date Civil Government for the Admittance of Members thereunto, and for their Confirmation therein; and for a Licenſe to ſell Ale by, and other ſecular things in this nature, as well as to be a *Teſt* for all them that belong to this ſpiritual Government? Unto this I will anſwer in the Negative, That it is not; for not one Soul that ever did, or that ever ſhall Receive this Holy and Bleſſed Ordinance, out of ſuch a baſe, ſecular, prophane end and deſign, to qualifie them to come into the Government, or to ſell Ale, or any ſuch thing, but what does highly provoke God, in prophaning that ſacred Ordinance, *not diſcerning the Lord's Body*: And ſo they make themſelves guilty of the Body and Blood of the Lord; which is to Crucifie to themſelves the Son of God afreſh, and put him to an open ſhame. They do eat and drink themſelves into the very ſame Spirit with the unbelieving Jews, which they had in them, when they did literally, and actually, and maliciouſly Crucifie our Lord and Saviour Jeſus Chriſt: So that according to this *Teſteering* Law, there muſt not one Soul come into the Government, but what muſt firſt go and Crucifie to himſelf the Son of God afreſh, and put him to an open ſhame.

God hath commanded People to Crucifie their Luſts, before they can be meet or worthy to come into this ſpiritual Government, and partake of the Lord's Supper, and all other Church-Priviledges thereunto belonging.

But theſe *Penal Laws* or *Teſt*, commands Men to go and Crucifie their Lord and Maſter, before ever they can be permitted to partake of the Civil Government, or any of the Priviledges thereunto belonging. And is not this a dreadful Law, think ye, and ſuch a myſtery of Iniquity, as is not to be parallel'd in all its Circumſtances?

Would it not be a dreadful thing, think ye, if there was a Law made, That no Man ſhould come into the Government, unleſs he would eat ſo much Rats-bane, as would fetch off all his hair off of his head and face, and fetch off all the nails from off of his fingers and toes, and lay him under a declining, waſting, lingring Diſtemper, ſo that his Life would be but a burden unto him? Why, I will be bold to ſay, That infinitely worſe is this Law of encouraging Perſons to eat and drink Damnation to themſelves, to qualifie them to come into the Government: For as the bleſſed Ordinance of the Lord's Supper is ſpiritual Food, and alſo wholeſome Phyſick for the worthy Receivers; for in the former it

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feeds and strengthens the new Man, *viz.* all the Graces of the Spirit that is in him; and by the latter all his Sins are subdued and mortified, and his Soul purged, and so kept in spiritual health: And thus it becomes both Food and Physick to the true Believers; this is a branch of the Tree of Life, the Leaves whereof are for the healing of the Nations.

And so on the other hand, it becomes strong Poyson to spiritual Vermine, namely, Hypocrites: It is the worst Poyson that ever can be thought on to them. As it is the greatest Mercy, on the one hand, unto them that Receive it worthily, because then they are as sure to go to Heaven, as if they were there already, whether they do know it or not know it themselves; so on the other hand it is the greatest Judgment under Heaven, for a Person to Receive it unworthily, in a carnal unconverted state, because he eateth and drinketh Damnation to himself, *not discerning the Lord's Body.* This that is the greatest Mercy to a Child of God, is turned into the greatest Judgment to a carnal Hypocrite, that dare be so bold as to partake of this blessed Ordinance, out of any other end and design, than what the Holy God in his Infinite Wisdom has appointed it unto.

O dear Souls! Do you that have been *Test*-Makers, and *Test*-Takers, and *Test*-Givers, in this sinful way and manner, tremble to think what will become of your precious Souls, unless you do speedily vomit up again this deadly Poyson by unfeigned Repentance, and thorow Reformation. God hath said by his Servant St. *Paul, Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup:* That is, he must try himself whether God by his Holy Spirit hath made him meet and worthy to partake of this holy Ordinance; that he may know in himself whether he be one of the Guest that is invited unto this blessed Feast; where they are not only to feast with the Lord, but upon the Lord by Faith, *John* 6. 47, 48, 50, 63. 1 *Cor.* 10. 1, 2, 3, 4. And thereby are made worthy to take this spiritual *Test* of the Lord's own appointment, in his own way and manner, and so to come into the spiritual heavenly Government, and be made Members thereof: For *whosoever eateth and drinketh this Cup of the Lord unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body:* Hereit is said, *Whosoever*; that is, High or Low, Rich or Poor, Priest or People, Lord or Commoner; this is the unalterable Law and *Magna Charta* of Heaven. God is no Respecter of Persons, there-

therefore look to it, you that are great Ones. And Death is no Respecter of Persons also; for when he cometh with his Sythe, he cuts down a Lord as soon as a Beggar,

Well, thus you do hear what the Law of Heaven saith unto all these things; and now let us hear what the Laws of Men saith unto it also: Why the Laws of the *Church* of *England* saith quite another thing; for they say tacitly and consequentially, Let them be examined whether they have eat and drank their own Damnation, and Crucified unto themselves the Son of God afresh, and put him to an open shame; and so let them come into the Government both of Church and State: For whosoever, whether he be a Lord or Commoner, that shall come into the Government without being thus sinfully qualified, does incur to himself and Family, the Danger or Condemnation of 500 *l.* damage, not discerning or taking notice, that the Law of the Church of *E*——— is against him; and that they shall pay it every groat on't, when she hath the Whip in her hand again, and the Nation under her feet.

Hence we may observe, That if any Persons will come into the Government duly qualified, according to the Law in that case made and provided, they must enter in at Hells Gate; they must pawn, or even deposit their very Souls, that precious Jewel that is more worth than ten thousand Worlds, in the hands of the Devil, by eating and drinking Damnation to themselves—— And if our Saviour Christ does not Redeem it out of his hands again, by Pardoning-Mercy in his precious Blood, they will be undone and damned for ever: And this is in effect to have the Government of the Nation lodged in the hands of the Devil; for according to this Law, none must come into it, but what must first resign up the Conduct of their Souls unto Satan, and so become his Subjects, or rather his Bond-slaves indeed.

So that instead of coming into the Government in Gods way, and to act for his Honour and Glory, and for the good of the whole Nation, to punish Sin and Iniquity, and to encourage Vertue; it has been made subservient to promote the Devils Kingdom and Dominion, for him to Ride and Rule over Mens Consciences, and so to increase his Subjects, and to enlarge the Territories of the Prince of Darkness, even in the Hearts of wicked Men: For as our Saviour Christ has a Kingdom in the Hearts of his Saints and Servants; and as a good Governour promotes and encourages that; why even so on the other hand the Kingdom of

Satan

Satan is encouraged by an evil Government. And is not this a dreadful Judgment for any People or Nation to lie under? And are not these rotten Props, think ye, to support and uphold a Church or People withal? And is not this a sandy Foundation, on which these foolish Builders do Build this House of theirs upon? *Matth.* 7. 26, 27. But it may be some will say, I am of the Church of *England*, and it has been always my Principle thus to do, and therefore this does not concern me; but this concerns them that are of another Principle, that do take it only to come into the Government to save their Bacon. I confess this is a very sad deplorable thing, for any that are Members of private separate Congregations, that are guilty of such Hypocrisie; I do not at all justifie them, neither does their playing the Hypocrite justifie you; it may harden you, but it can never justifie you, no more than an erroneous Principle will; for Sin is nevertheless an Evil, because that your corrupt Principle does side with it. But you think you can sin *Cum privilige*; and it may be you will say, That you never Received the Sacrament expressly upon this account, but as you do use to do at other customary times of the Year or Month: But I pray you give me leave to query with you a little upon this point: Did you never take a Certificate for so doing, to satisfie any that had power to scruple your coming into the Government, or into Places of Profit and Trust, that you were thus legally qualified? Yes, that I must confess I have done: Why then that is enough; for by that you do signifie that you did approve of the Project, or else you did do a thing against your own Conscience; and so you make your self guilty either way with the rest; and if you do approve of it, whether you had a Certificate or not, yet notwithstanding you are guilty by Approbation in siding with them, from Christ's own Words, *Luke* 11. 23. *He that is not with me, is against me: and he that gathereth not with me, scattereth abroad*; as he that is not against Christ is for him, *Luke* 9. 50. There must be no neutrality in this case; for Christ hates a divided Heart, *viz.* a Trimmer, *Rev.* 3. 16, 17. *I know thy Works, that thou art neither cold nor hot; I would thou were cold or hot: So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.* As a broken Heart and a contrite Spirit is the Sacrifice that God is well pleased with; why even so on the contrary, a divided hypocritical Heart, which is that which the Sacrifice of the Wicked is always made up of, is that which is an

Abomination unto the Lord, for God hates and abhors a divided heart; But you do say you are of the Church of *E.* and it has been always your Opinion: Therefore now in the third and last place, I will try you by one of your own 39. Articles, namely the 19*th.* Article, wherein it gives the Definition of a true Church, *viz.* "The visible Church of *Christ* is a Congregation of faithful "Men, in the which the pure Word of God is preached, and the "Sacraments be duly Ministred, according to *Christ*'s Ordinance in "all those things, that of necessity are Requisite to the same; Now bring this pretended Opinion of yours to the Tryal, by your own Article, and all the rest of your Hypocritical practices of this nature, and I am sure this Article condemns them all, and like *Goliah*'s Sword, it cuts off the Neck of them all, namely of your Plundering, and Bribing, and Imprisoning, and forcing Mens Consciences, which practice of yours does better suit and agree with the Congregation of Hypocrites, in the 15 *Job*, 34, 35. than with the Congregation of faithful Men in the aforesaid Article.

Now shall any Persons even dare to make so bold with the Almighty, as to plead for the continuance of such Gates of Hell, as these are, that have been so long endeavouring to prevail against *Christ*'s Church, though blessed be God, that That is founded upon a Rock, and his Promise is that they shall not prevail *against it*; And shall any chuse rather that we should continue fast Bound still under these Chains of Darkness, then to part with that Test, that is against the *Romanists*, the parting with which I cannot understand to be a sin, for at the worst that can be supposed by slavish fears and jealousies, it is but running the hazard of suffering by them, which is very improbable, if not impossible; for his Majesty has taken a very good course, to cure for ever that cursed old *Cain*-like spirit of Persecution, for has he not given such a testimony against it, and such a rebuke unto it, as the like has never been given by any Christian Prince before? Has he not most generously and freely declared unto all the World, unto God, Angels, and Men, *That Conscience ought not to be Restrained in Meer Matters of Religion*, and that one Man ought not to Oppress another Man's Conscience, that is not of the same Principle with himself? For none but God ought to Rule there; And that we should do as we would be done by. And his Majesty hath been graciously pleased to say, that his Parliament, when convened, may make as firm Laws, as the Wisdom of the Nation can think

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on, for the preſent and future ſecurity and enjoyment of our Chriſtian and Civil Liberty. And he will give it Royal Sanction; What can be ſaid more? As for my own part, I am very well ſatisfied, that God is in all theſe things, and that he has raiſed up his Majeſty, and Anointed him for this Great Work, as he did *Cyrus* of old; And that he is Acted and Guided by the Spirit of God, to proceed in this untrodden ſingular way; and by a new Rule that is given Him from Heaven, the glorious Effects of which, the Generations to come, as well as this preſent Age, will have cauſe to Bleſs and Praiſe God for; and to honour his Majeſties Memory. Who then need be afraid to truſt God, and to fall in and comply with his Majeſty, in promoting this Glorious Undertaking, to compleat the Reſtoring the Empire of Conſcience; and to Retrieve this poor diſtreſſed Nation, that has Lain ſo long Bleeding under theſe intolerable Yokes and grievous Burdens of Oppreſſion: Namely, all theſe Spiritual Penal Laws and Teſts, which ſuits better with the *Turkiſh Alcaron*, than with the Chriſtians Bible; or then with your own 19th. Article either: The two latter of which, I do own to be good & true. O my dear friends, Let us take up ſuch a reſolution, as the four Leprous Men did at the Siege of *Samaria*, that ſaid one to another, *Why ſit we here until we Die? If we ſay we will enter into the City——then the Famine is in the City; and we ſhall Die there: and if we ſit ſtill here, we Die alſo. Now therefore, come, and let us fall to the Hoſt of the Aſſyrians, if they ſave us alive, we ſhall Live; and if they kill us, we ſhall but Die.* Even ſo let us ſay of theſe Penal Laws and Teſts, if they are continued, and that the National Church ſhould get the whipping Power in their hands again, we are ſure to be perſecuted again, as Bad, if not worſe than ever we were yet, for they will then bring all their Eccleſiaſtical Thunder upon us again, and Deſtroy us; though bleſſed be God their Advocates does not find that the Royal Thunder is ſo eaſily brought over the head of his Majeſties Gracious Declaration upon us, as they would have made the World believe it would; But if all the Penal Laws and Teſts ſhould be taken away and utterly aboliſhed, we may never ſuffer again. But however we can but ſuffer. But remember how it fared with theſe Leprous men, they were not killed, no more do I believe that we ſhall ſuffer by it.

Now in the fourth and laſt place, I ſhall make Application of this Point in two Uſes.

The *First* shall be an Use of Information.

And the *Second* shall be an Use of Exhortation.

In the *first* place, is it so, as you see clearly proved it is, that it is such an evil and dangerous thing for any Persons to come into the Government, loaden with all these abominable sinful qualifications, then hence we may be informed what a mystery of iniquity all those Gentlemen are guilty of, that had their Heads and Hands, and Hearts ingaged in the making of this Test, and in Administring this Test, and Receiving this Test; Why, what were they guilty of? why, they were vertually and consequentially guilty of horrible Murder; what Murder? why Murder of a double and treble nature, Mystically and Sacramentally.

First, They Murder the Eternal Son of God, 1 *Cor.* 11. 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* All Persons whosoever, whether Lord or Commoner, Spiritual or Temporal, for God is no Respecter of Persons——But he that feareth God, and worketh Righteousness shall be Accepted with him.

Secondly, They Murder their own Souls, *vers.* 24. For *he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.*

And *thirdly* and lastly, They do Murder their own Bodies tacitly, *vers.* 30. *For this cause many are weak and sickly among you, and many sleep*, that is, *die*. And for what cause was it? why, *for eating and drinking at the Lord's Table unworthily*; as all them that take the Sacramental Civil Test, must unavoidably do, because it is essentially sinful, in the very End and Design of it, for it was never Instituted and Appointed for any such base, low, secular End, by our Lord Jesus Christ.

Secondly, This informs us, that all them that are and have been Test-Givers, namely the Clergy, are guilty of a very hainous sin, that have given the Sop of qualification to them that come into the Government, and to Ale-house-keepers, for by that they eat and drink Damnation to themselves, and crucified to themselves the Son of God afresh, and put him to an open shame; Pray, what opener shame could *Christ* the Son of God be put to, then to be put to the Ale-Tub, namely to make the Sacred Ordinance of the Lord's Supper a License to sell Ale by, which is more liker to commemorate *Bacchus* the God of Drunkards, than to com-

commemorate Jesus the God of Believers; they must go and crucifie him that should be their Lord and Saviour, and eat and drink their own Damnation, before they could be duly qualified to the Justices humour, to sell a Cup of Ale. Mistake me not, I do not despise the Calling, but for the abuse of the holy Ordinance; for the Calling is as lawful as any other Calling is, if it be not abused; for a godly Man or Woman that sells Ale, having the Grace of God in their hearts, have as good a right to that Ordinance, as any other good People have, that are of any other Calling, for indeed none but good People ought to take up that Calling, such as will not suffer Men to drink and swill, until they are drunk, which is a horrible abuse to People in this Nation, when they shall make no Conscience of giving them drink, as long as they can go or stand, and longer too many times, but this by the by: I say again I do not despise the Calling, but I speak against the abuse of the holy Ordinance; for it would be as bad, if a Merchant were not suffered to trade, unless he did receive the Sacrament, because the end is naught, which is confuted by the common Proverb among us, *viz.* the End crowns the Action, which is a great truth, for a bad end ever spoileth and marrs a good action, and I will not speak without Book, it is a very good thing to relieve the Poor, and it is a brave thing for a Man to give his Body to be burnt for his Religion; and yet these two brave things may be done, and for want of a right end, they are of no value, 1 *Cor.* 13. 3. *And though I bestow all my Goods to feed the poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing.* You Gentlemen, that give the Sacrament to these base secular Ends, to qualifie Men to serve themselves of the Civil State, you can be none of the Ministers of *Jesus Christ*, you are but Mens Ministers at the very best that can be thought on. And I pray you to hear what the Apostle saith of this forked kind of medly-profanation of the Lord's Table, 1 *Cor.* 10. 21. *Ye cannot drink the Cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's Table, and of the table of devils.* O Sirs! there is a dreadful Cup in the hand of the Lord, that is prepared for all you that have given the cup of Devils, or Damnation unto others, and so made the Table of the Lord the Table of Devils, for them to eat and drink their own Damnation upon it; What Cup you will say? why, look into the 75 *Psal.* 8. *For in the hand of the Lord there is a Cup, and the Wine is red and full of mixture,*

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and he poureth out of the same. Thus far it was to come upon God's own People, to purge and refine them, which is, Judgment beginning at the Houſe of God, 1 *Pet.* 4. 17. But the reſt of the Cup is prepared for their perſecuting Enemies; Pray Mind, *But the Dregs thereof all the wicked of the Earth ſhall wring them out, and drink them:* And in the 55. *Iſa.* 22, 23. there you have this Cup again, with the character of the Perſons that are to drink it: *Thus ſaith thy Lord, the Lord and thy God, that pleadeth the cauſe of his people, Behold, I have taken out of thine hand the Cup of trembling;* Out of whoſe hand? why, out of God's Peoples hand, even the *Dregs of the Cup of my fury thou ſhalt no more drink it again:* But our Enemies ſay we ſhall drink it again; and Unbelief and ſlaviſh fears ſaith, we ſhall drink it again; but God ſaith we ſhall not drink it again; *Nahum.* 1. 9. *What do ye imagine againſt the Lord? he will make an utter end, affliction ſhall not riſe up the ſecond time.* And the Kings Majeſty ſaith, we ſhall no more drink it again, whilſt he lives—— And God ſaith he will put this Cup into the hand of them that afflicted thee; which have ſaid to thy Soul, *Bow Down,* that *we may go over*; and thou haſt laid thy Body as the Ground, and as the Street to them that went over; this Bowing the Soul, was to have them proſtrate their Souls, and Sacrifice their Conſciences unto their Luſts, to defile their Souls and Conſciences, by a ſinful complyance, by conforming to that Worſhip, that has none of the Sanction of God upon it, nor none of God's Authority for it, by which they would ſin againſt God, and provoke him to Anger; but they refuſed to do that, and did chuſe rather to expoſe their Body, to lay that as the Ground, and the Street to them to go over; You know the Ground is trodden under foot, and it is paſſive, and the Street is common for all Paſſengers; Why ſo our Body, which comprehends all our outward Enjoyments, was laid as the Ground, and the Street, for them to go over; namely, Eſtates, Liberty, Relations, and the like, all was expoſed to the Cruelty and Malice of our Enemies; Look back, and conſider whether it has not been ſo? if you cannot tell, I can tell by woful experience; But we would not Bow our Souls, but did rather chuſe to Suffer than to Sin, which was in obedience to that command of *Chriſt*, to deny our ſelves, and take up our Croſs, and to follow him; But when was this Cup to be put into the hand of the wicked? why, after God had done puniſhing and purging his own People for their ſins by them. It was to ſucceed

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this laying the People of God's Bodies as the ground, and as the ſtreet, unto them that went over: And another Character whem it was to be is this, When God who is Judge of all the Earth, putteth down one, and ſetteth up another, as you may ſee in the Verſe before the Cup is prepared, in that Pſalm, 75. 7. O Sirs! you ought to have fed the Flock with wholeſome Goſpel-Food like good Shepherds; you ſhould have preached the pure Word of God faithfully, and miniſtred the Sacraments duely, according to your Nineteen Articles, as I hope and do believe ſome did, for I will not condemn all, I hope ſome of you did ſeparate the precious from the vile, *Jer.* 15. 19. *And if thou take forth the precious from the vile, thou ſhalt be as my Mouth; let them return unto thee, but return not thou unto them.* Did you do ſo, Gentlemen? Did you take forth the precious from the vile? O no! But you have given the Sacrament of the Lord's Supper to whole droves of the vileſt of Men. Gentlemen, pray be not angry with me for dealing thus plainly with you; I am ſure a good Man will not; for I cannot ſew Pillows under your Elbows; for I can appeal to God, That I wiſh you no hurt in the leaſt degree, neither will I give any worſe Character of you, than the holy Scriptures does infallibly give to Men that are guilty of what you are and have been guilty of: And therefore if you will be angry, you would do well to be angry with your own ſinful Practices, which have brought you and laid you under theſe black Characters; for it is only to ſuch I now ſpeak, and not to the upright in Heart. Pray hear what our Saviour ſaith unto you, and alſo of your Worſhip, in *Matth.* 15. 7, 8, 9, 14. Though this was ſpoken unto the *Jews*, yet it is applicable unto you that tread in their ſteps, *Tit.* 1. 13, 14, 16. And hear what the Prophet *Iſaiah* ſaith, Chap. 56. v. 10, 11, 12. and apply it: *His Watchmen are blind, they are all ignorant; they are all dumb Dogs, they cannot bark, ſleeping, lying down, loving to ſlumber; yea, they are greedy Dogs which can never have enough, and they are ſhepherds which cannot underſtand; they all look to their own way, every one for his gain from his Quarter: Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong drink; and to morrow ſhall be as this day, and much more abundant.*

Thirdly, We may learn hence what a dreadful thing theſe *Penal Laws* and *Teſts* are: It is the very Ground and Foundation for Perſecution; it is that which gives Being to the Spirit of Perſecution;

cution; this *Salamander* is bred in this fire of Hell; it is that which gives life to the Image of the Beast, *Rev.* 13. 15. It corroborates and strengthens the hands of Persecuters, who are and have been in all Ages the vilest and basest of Men: *Acts* 17. 5. *But the Jews which believed not, moved with Envy, took unto them certain lewd fellows of the baser sort, and gathered a Company, and set all the City in an uproar; and assaulted the House of* Jason, *and sought to bring them out to the People.* Why, what was the matter? why there had been a Conventicle at his House; and missing the most part of the People, (*v.* 6, 7.) they took *Jason* the Man of the House, and them which they took with him, and bound them over to Answer at their Sessions. I suppose hence we may observe in the first place by the way, That Persecuters are the Tumult-Raisers and common Disturbers of Cities and Nations. Secondly, That the charging the peaceable People of God with Riots and Routs, and disturbing the Peace, is an old trick of the Devil. And thirdly and lastly, binding over Persons for Worshipping God, is a very ancient thing also.

A Persecutor is one that must abandon all moral Honesty; he must do as he would not be done by; he must sacrifice his Conscience, and pawn his Soul in the Hands of the Devil, for he must persecute Christ, *Acts* 9. 4, 5. and fight against God, *Acts* 5. 38, 39. A Persecuter is one that bids Defiance to Heaven, and is in open Hostility and Rebellion against the Almighty, and he is striking at the Apple of God's Eye; *Zech.* 2. 8. *For thus saith the Lord of Hosts, after the Glory hath he sent me unto the Nations which spoiled you*; (do you hear, you persecuting Spoilers of the Nation) *for he that toucheth you, toucheth the Apple of his Eye*, that is, of God's Eye.

Again, A Persecuter is worse than the Devil in some Respects; for the Devil cannot force a man to sin, he can but tempt and suggest to Sin; but the Persecutor does both; he tempts them to conform to a Religion or Worship, that they are convinc'd in their Consciences is not right, because it has none of the Sanction of God's Authority upon it; and if they refuse, then he does what he can to force them, by Indictments and Fines, and Excommunications, and Plundering, and Imprisoning them, and the like. Now, this the Devil cannot do himself personally, therefore they are worse than the Devil.

Again, *Fourthly*, A Persecutor, or one that hath this *Cain*-like Spirit in him, every time he saith the *Lord's Prayer*, he speaks Blasphemy, for he does blaspheme the Name of God the Father, the first Person in order in the Blessed and Glorious Trinity; for he begins it in Blasphemy; for he saith, *Our Father which art in Heaven*: And the holy Word of God saith, That *no man can call God Father, but by his Spirit; for let him that taketh the Name of the Lord in his Mouth, Depart from Iniquity*; and the Apostle saith, *Know ye not that the Spirit of Christ is in ye, except ye be Reprobate?* And our Lord Jesus Christ told the old Sect of *Scribes* and *Pharisees* that were Persecuters, as our New-

Gospel-

Gospel-Sect of the same Leven are, in *John* 8. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do: He was a Murtherer from the beginning, and abode not in the Truth.* Why! So all his Children departs from the Truth; when they turn Persecuters, they do not do as they would be done by; they depart from that Truth, which the very light of Nature doth teach us, as well as the Word of God. Now can it ever be possible, that a Child of the Devil can call God Father, without being guilty of Blasphemy at the same time; for he saith, *Our Father which art in Heaven,* when as his Father is the Devil; so that by his Lye, he does tacitly and consequentially pull God out of his Throne of Mercy, and place his Father the Devil in his room, upon the Mercy Seat in Heaven, and puts up his Petition to the Devil, instead of Praying unto God his Maker: And is not this a dreadful Case?

Nay further in the fifth place, for I have not done with ye yet: When a Persecuter doth say the Lord's-Prayer, he doth say, *Thy Kingdom come, thy Will be done in Earth as it is in Heaven.* And no Persons are so great Oppofers of Christ's Gospel-Kingdom coming, as the Persecuters are; and none does oppose the doing of God's Will in Earth as it is in Heaven, like them of a persecuting Spirit; for in Heaven there God's Will is done uninterruptedly by Angels, and all other Glorified Spirits; there they Praise God in perfect Peace, Love, and Union; there is no Persecuter there, nor none to disturb nor make them afraid; for there they are all of one Heart, and of one Mind. But so it cannot be done in Earth by the Persecuters, who cannot sleep unless they do Mischief, and they do hinder others from *doing the Will of God in Earth, as it is done in Heaven*; therefore a Persecuter cannot be sincere and in good earnest, when he saith, *Thy Kingdom come, thy Will be done in Earth, as it is in Heaven*; Therefore all they of a persecuting Spirit, do but dissemble and mock God, and tell him a parcel of Lies to his very Face, for they do say in Words, *that God's Will must be done in Earth, as it is in Heaven*; but in Works they do utterly deny it; for they Dethrone the Almighty, *who is King of Kings, and Lord of Lords,* as much as in them lyes. And the proud Persecuters do mount God's Throne here on Earth, namely, the Souls and Consciences of men, and say to their Souls, *Bow down, that we may go over:* They do rob God of his Sovereignty, and become spiritual Legislators to make Laws, and give Laws unto their Fellow-creatures to Worship God by, as they pretend, and so do wrest the Government out of God's Hand, over the Souls and Consciences of men, which is peculiarly belonging to the Great and Dread Sovereign Majesty of Heaven and Earth, which is to do their Father the Devil's will on Earth, as it is done in Hell: And not to *do God's Will in Earth, as it is in Heaven.*

Again, *Sixthly,* A Persecuter, as often as he saith the Lord's Prayer, does in Effect Pray, that God would not forgive him his Sins; for he saith, *Forgive us our Treſpasses, as we forgive them their Treſpasses against us.* Now a Persecuter cannot say this heartily and sincerely; because that instead of praying to God, he does imprecate the soreſt of Judgments upon himself; for he saith, *Forgive us our Treſpasses, as we forgive them their Treſpasses against us,* and the Persecuter did not, nor yet does not forgive the Dissenters, though but pretended Treſpasses against them, when some Persons have fallen into their hands by their Nonconformity in the matter of Worshipping of God, when they have desired them to be favourable unto them, and have told them, if they did proceed to the Rigour of their Law, they would ruine them, and their Wife and Children; they would not hearken unto them, unless they would bow down their Soul unto them, that they might go over, namely, to Conform, so that they

they muſt Treſpaſs againſt God, or elſe they would not forgive them their pretended Treſpaſſes againſt them, which made the Remedy infinitely worſe than the Diſeaſe; and ſo they choſe rather to lay their Bodies with the Ground, and as the Street for them to go over, then that they would ſin againſt God, by conforming, which was paſſive Obedience of the right kind; therefore the Perſecuters do Pray, that God would not forgive them their Sins; for Chriſt hath ſaid, *But if ye forgive not men their Treſpaſſes, neither will your Father forgive you your Treſpaſſes*, Mat. 6. 15.

Now, if the Perſecuters did run their Hatred and Malice to the very uttermoſt Extent of the Perſecuting Laws, and further too; and are now contending to keep the ſaid Laws for Perſecution ſake, in hopes to revenge themſelves upon the *Diſſenters*, by venting their Envy and Malice againſt them, who deſires that no worſe thing may come unto them, then that they may all turn to be honeſt Men and Good Chriſtians, which while they are Perſecutors, they are neither; therefore, while the Spirit of Perſecution is in them, I would adviſe them to forbear ſaying the *Lord's Prayer*, which is too Holy and Sacred a Prayer, for ſuch profligate Wretches to take into their Mouths: But let him that taketh the name of God in his Mouth, *Depart from Iniquity*; for if God ſhould forgive the Perſecuters, no more than they forgive the *Diſſenters*, then they muſt periſh and be Damned for ever. Therefore inſtead of Praying to God for pardoning Mercy, they do imprecate the worſt of Judgments to come upon them; namely, that God would not pardon them: Look to it all you Perſecuters, for the Lord is at hand, and you will be the firſt that will be called to the Bar to take your Tryal, *Luke* 19. 27. *But thoſe mine Enemies which would not that I ſhould Reign over them, bring hither, and ſlay them before me.* Ay! Chriſt will ſee the Execution done upon them himſelf, for they are the greateſt Enemies that Chriſt has upon the Face of God's Earth.

Again, *Seventhly*, Perſecuters are the very Peſt of a Nation, or Kingdom; for they ſeparate Subjects from their Prince, and from their Native Countrey; and ſo Depopulate Kingdoms, and deſtroy Trade, and impoveriſh Nations; and they do ſeparate Parents from their Children, and Husbands from their Wives, and cauſes Rebellion and Wars.

Firſt, They do ſeparate Subjects from their Prince, and Depopulate their Kingdoms, and Impoveriſh Nations by deſtroying Trade; for Perſecution does always drive out, and drive away many of the Inhabitants of the Land into other Countries, beſides what they ruine and deſtroy at Home in naſty Goals, and with Grief and Poverty; for when they are perſecuted at one place, they fly to another: And the *Wiſeman* ſaith, *Prov.* 14. 28. *In the Multitude of People is the King's Honour: But in the want of People is the Deſtruction of the Prince:* And by this means Trade is deſtroyed, and the Peace diſturbed, and the Treaſure of a Nation or Kingdom is Exhauſted and Dreined away, which is the very Sinews, and Veins, and Blood, ay, and the Life too, of the Body Politick of a Nation: And that Nation that giveth Liberty, is thereby Inriched; for by that means they become a Drein unto thoſe Kingdoms or Nations that do perſecute. For firſt, they drein away their People, which is the Honour, and Glory, and Strength of a King; For, what is a King or Kingdom, without People? It is like a Gentleman, without Means or Wealth.

Secondly, Thoſe that give Liberty of Conſcience, they drein away the Wealth and Treaſure of a Nation that does perſecute, which does mightily Inrich the former, and Impoveriſh the latter; and this is the very cauſe, that makes our Eaſtern Neighbours tickle ſo much as they do, againſt the Eſtabliſhing of our Chriſtian Liberty by a *Magna Charta*, and that is the Reaſon why that Eaſt-Wind does bring over ſo many

Locuſts

Locusts and Catterpillers, to eat up every green thing of this our *Christian Liberty*. Namely, Their Pamphlets that are stuft with frighful Notions, to Create and Foment Fears and Jealousies, to infuse hard Thoughts into the Minds and Hearts of the People, concerning his Majesties Intentions and Designs, in giving this Liberty unto us; I do not remember that ever they were so kind to the *Dissenters*, in the late horrid Persecution, as to interceed with the Church of *England* on their behalf, to abate their Rigour: O no, for that *Northerly* Wind blew them a great deal of Corn; for by this Craft, or rather Cruelty of the Persecuters here, they got a great deal of Wealth there, as well as our Crafts-men that belongeth to *Diana* here, and that maketh them and the other stickle, as they do at this time against the Abolishment of the *Penal Laws* and *Tests*; but it is my Opinion, that both the one and the other might be far better Imployed, in humbling themselves before the Lord for their own Sins; let them both look at home; let them pull the Beam out of their own Eye, before they go about to pull the Mote out of their Brothers, *Matt.* 7. 5. *Thou Hypocrite, first cast out the Beam out of thine own Eye, and then shalt thou see clearly to cast out the Mote out of thy Brothers Eye.*

I say again, Let them both begin at home, for God hath a Controversy with them both; against the one, for their Bloody Persecution and prophaning the Sacred Ordinance of the Lord's Supper, and their grievous Oppression: And God hath a Controversy against the other, for Prophaning the Lord's Day, and for Swearing *Sacramento*, and for their Drunkenness; and let them repent of it all, and of their great Unheard-of *Epicurian* Abominable Gluttony; and let them repent of their Whoredoms and Uncleanness, and all other Abominations, that is to be found amongst some of the Magistrates themselves, which should be the Reformers of a Nation; unto whose Care the sanctifying and keeping holy the Sabbath is committed, *Jer.* 17. 20, 21. *Neh.* 17. 18. I have been Credibly Informed, That the Magistrates themselves do countenance and indulge men to work upon their own Ships, to fit them to Sea, on the Lord's Day, and to do any other Work, or to Feast and Riot on that Day, without Countroul; and will not God Visit for these things, think ye? Notwithstanding the great stickling of the *North* Country Gentlemen, that has formerly been of another Religion.

Surely, if *Noah*, *Daniel* and *Job* could not prevail with the Lord to turn away Wrath from a People, I cannot think that he can be very acceptable with the Lord, who hath put off his Coat and grasp'd another Religion, then what he was Born and Bred to, *Rev.* 2. 4, 5. *Nevertheless, I have somewhat against thee, because thou hast left thy first Love; remember therefore from whence thou art fallen, and repent, and do the first Works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.* And what is said here of a Church, and to a Church, is applicable also to particular Persons: And let him return to his *first Love*, and not stickle so much against our present Liberty, least he and all that taketh that course, be found even to oppose or fight against God: Mind what Counsel that honest Man *Gamaliel* gave to the Old Persecuting superstitious *Jews*, in almost a parallel case, *Acts* 8. 38. 39. And now I say unto you, *Refrain from these men, and let them alone, for if this Counsel or this Work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, least haply ye be found, even to fight against God.* O! that we might all repent, and return to our Allegiance to God, especially such as have and are yet still taking wrong steps out of Gods way, for God is a coming to call us to account for what we have been doing, *Amos* 3. 8. *The Lyon hath Roared, who will not fear? The Lord God hath spoken, who can but Prophesie?* And although I am not a Prophet, nor the Son of a Prophet, yet this I will boldly Assert, That without a spee-

dy Repentance, and a thorough Reformation of these two sorts of People at home and abroad, that are so much against this our *Christian Liberty*, that God hath sent us from Heaven by the Hands of his *Gracious Majesty*, God will bring some tremendous Judgment upon them both, for they have no other solid Reason for it at the bottom, but because it does seem to interfere with their Worldly Secular Interest, as if their happiness did lye wholly in our Misery; they had rather that we should lye under the heavy Burdens of Oppression of Conscience, then that they should be prevented of making themselves Rich and Great, by our Inevitable Ruine and Destruction. And is this to walk according to the *Golden Rule of Christ*, to do to others as we would be done by? It is true, our *East* Countrey Neighbours do give *Liberty of Conscience*; and the thing is very well, and it is good in it self; but yet I must tell ye, they could do no less in point of Prudence to themselves, for by that Liberty and their Neighbouring Peoples Captivity, in a great measure, they stand, and grow Great and Potent, which is honest Policy I must confess: But I am apt to think it is not much more then Humane Policy, as you shall hear, if you do weigh and consider the thing well in its full Latitude, for they do owe much of their Greatness to the Spirit of Persecution and Oppression: But if the rest of the Neighbouring Princes do but follow the Example of His Majesty of Great *Britain*, in giving and establishing *Liberty of Conscience* in meer Matters of Religion, upon lasting Foundations, which I hope, and am very inclinable to believe they will in a short time, *Rev.*17.16,16. which would make their Crowns sit faster and firmer upon their Heads, and the *Jewels* thereof to shine more conspicuously in the Eyes of God, and in the Hearts of their best Subjects, which is far more pleasing to God and all good Men, then to have it wreathed about with the Oppressed Consciences of their Subjects; like unto a Crown of *Thorns*, to scratch the Souls of their People; why then our *East* Country Neighbours might rest satisfied, and sit down in Peace under their own Vine, and under their Fig-Tree, and be contented with what they have gotten, for they have catcht a great deal of Fish in our troubled Waters, which I do not begrudge them in the least: But yet notwithstanding, I would not have them endeavour to Undermine and do what in them lyes, to overthrow our *Christian Liberty* by their Pamphlets; and especially as they have done by that specious Letter, wherein they cunningly insinuate a pretence of being willing to afford us a *Liberty of Conscience*, which is but just next door to a greater Captivity, or a Shooing-Horn unto it, which any Man almost, though he had never been at the University, nor yet at the Inns of Court, might see through and through it, without the help of a pair of Spectacles: The worthy Gentleman prescribes a Liberty for the Exercise of our Religion, it is true; but if you look into the bottom of it, you will find that it is but *Durante beneplacito*. It shall be but as long as our Enemies pleases; for as I take it, he saith it is fit that all people should have the Liberty of Worshiping God according to their several Perswasions, which is very good so far; but says he, It is not fit or safe, that the Legislative Power should be lodged in any other Peoples Hands, but theirs of the National Church; or Words to that effect: As if the Worthy Gentleman should have said, That all the *Dissenters* of all sorts, are either Knaves or Fools, or Children under Age, and therefore not worthy or fit to be trusted with their Inheritance, namely, *Liberty of Conscience*, and the Security of it, but must be under Tutours and Governours, and chuse themselves Guardians: And it is not fit that they should intrust themselves with their own share of the Government, according as his Gracious Majesty would have them, which is to have them that hate us to have the sole Rule and Government over us, which is Ranked in the holy Scripture, among the greatest of Judgments that God does bring upon a People or Nation.

And

And who is so blind as they, that will not see into this Intrigue or Wheedle? Surely, this great Man takes the Dissenters to be very great Fools, or very little Children; Pray, What kind of Security can such a kind of Security give us? And what can any such kind of Liberty afford us Dissenters, of all sorts, in *Terra Firma*, where we are not under an absolute necessity to give Liberty of Conscience, for to get Bread for the Nation? If it were so, then the Parallel with their Government, would hold Water in some Measure. But as the Case and Circumstance with us, is far otherwise then that with them, therefore the Gentleman measures by a wrong Rule, and is out, therefore as we say, he must begin again, and go upon another Topick; for this will not do with us, as not being laid under a general necessity of giving Liberty of Conscience, as they are: for here, if the Church of *England* have the sole Legislative Power in their Hands, they may give us Liberty one Sessions of Parliament to quiet us, and to serve a Turn; and the next Sessions, they may take it away again, and ruine, and undo us; and such a kind of Liberty as this, would not be worth two years Purchase of any Man's Money in *England*: Pray, What is the Reason that the People of *England*, that are of the same Religion with the Church-of-*England*-men in *London*, do not suffer them to choose all their Burgesses, and Knights of the Shire, in *London*, for all the rest of the Nation, being they are so near to the Parliament-House, and all of one Religion, rather than to put the Counties and Corporations, to so much trouble and charge? What an unreasonable strange Question is this? Why! Pray what is the Reason? Why, It is because they will have some of their own Neighbours and Friends there, that are interessed Men in the Countrey, to Represent their Neighbours, and to Redress their Agrievances, and to Defend and Secure their Priviledges, and to Prevent others for laying more Taxes upon them than their share. Well, if the Church-of-*England*-Men will not trust one another in lesser matters, who are all of one Religion, how much less Reason have all sorts of Dissenters to trust them? And how much more Reason, have all sorts of Dissenters, to have their Proportion of Representatives in the Parliament-House, to defend and secure them, in all their proper Rights and Priviledges belonging unto them, both as Men and Christians; that they might not be ruined and undone, by cruel oppressing Laws, and have no Party in the House to oppose them, and to speak a Word for them? How unreasonable a thing is it, that such a vast body of People, as the Dissenters of all sorts do make in *England*, should be Excluded the Government? I will appeal to God, Angels and Men, of the Injustice and In-equality of the thing: And thus you do see the Scope and Drift of the Letter, and how this great East-Countrey-Gentleman has trick'd upon us.

Therefore I am apt to think, and am jealous, that they themselves do not give Liberty, for Christian Liberty's-sake; that is, they do not give it so much for God's sake, as for their own. For if they give Christian Liberty for God's-sake, or for Christian Liberty's-sake; then to be sure, they would be as willing to have it granted in other Countries as in their own; and if so, then they would not fill our Ears with din as they do; but they give Liberty of Conscience out of civil Policy, and not so much religiously, or for Religion's-sake; for the end and design Crowns the Action; for a Man may do a good thing, but yet it may be to a bad End, and that marrs and spoils all, not that civil Policy is to be condemned, if it be to a civil End. And the Truth on it is, whether this Liberty they give, may be properly called Christian Liberty, or whether it may not as well be called Licentiousness, is a great Question with me? Or, Whether it may not fall much about equal between both? Whether there be not as much Liberty and Indulgence, given to Sin and Lust, as there is given to a well-ordered Christian Liberty of Conscience? For I cannot tell, whether they ever told the

World,

World, that Conſcience ought not to be reſtrained in things that relate to Matters of meer Religion and Worſhip, as his Gracious Majeſty hath done. Thus you ſee in part, how Perſecuters do Depopulate Kingdoms and Nations, and Deſtroy Trade, and Commerce, and Impoveriſh the People; and are the Dogs that hunts the Burroughs, and brings out the Game for others to take as well as themſelves; and are the greateſt Enemies, that Princes and their good Subjects have under the Sun. They may mock and ſcoff at poor Captives, that are willing to have their Yokes and Snares broken off, and taken away, by accepting of Chriſtian Liberty, while we are labouring in the Fire to accompliſh it, when God in his Infinite Wiſdom and Goodneſs, by the Hand of his Gracious Majeſty, does offer it unto us, to compleat it, by their Expoſing of us, by their Ridiculous *Painted Chariot*: But they may aſſure themſelves, that there is a fiery Chariot hangs over their Heads, and will certainly come down upon them, without a very ſpeedy, unfeigned Repentance, and thorow Reformation: As ſafe and ſecure as they think themſelves to be, they may ſport and play like *Leviathan* with Painted Chariots, and ſlight and deſpiſe the great and wonderful Providences of God; but they will have other Apprehenſions of things in a little time: Look for it, Expect it, and Prepare for it, and that quickly too.

Again, *Secondly*, Perſecuters ſeparates the tender Parents from their beloved Children, and the affectionate Husband, from his dearly beloved Wife: It may be the Father, or Husband is in a ſtinking nafty Priſon, and his Houſe Rifled and Plundered, and his poor Wife laid upon a ſick Bed, if ſhe have one left, with Grief and Sorrow, occaſioned by theſe Cruelties; and the poor Babes crying for the abſence of their Impriſoned tender Father, and for the Affliction of their grieved Mother; and it may be, the poor Children are crying for Bread alſo; And what Heart, but that of Stone, will not relent and be grieved at this? O Sirs! I would have all you that are of a perſecuting Spirit, amongſt us here, and alſo thoſe Eaſt-Countrey-Gentlemen, that are ſtickling againſt our Chriſtian Liberty there, for they are all of a perſecuting Spirit, with theſe here, even tremble to think what will become of you; for though they brag of giving Liberty of Conſcience at home, yet they are againſt it abroad, which is an infallible Argument with me, that they do not give Liberty of Conſcience upon a right generous Chriſtian Principle: That is thus, They do not give it ſo much for God's ſake, as for their own, as I ſaid before.

Thirdly and Laſtly, Perſecution is the Father of Rebellion, and the Mother of Wars, *James* 4. 1, 2, 3. *From whence comes Wars and Fighting among you? Come they not hence, even of your Luſts, that war in your Members? Ye Luſt, and have not: Ye kill, and deſire to have, and cannot obtain: Ye Fight and War, yet ye have not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts.* And *Solomon* ſaith, *That Oppreſſion maketh the Wiſe Man mad.* And no Man can be ſaid, to be truly wiſe, but him that is really good; and they are generally ſuch, as are the Subjects of this kind of Oppreſſion, which is the greateſt Oppreſſion of all; for there is nothing dearer in the World to a good Man, than Liberty to ſerve and worſhip God, according to his Light and Knowledge that God has given him: But here is a wiſe man, and therefore a good Man, and yet a mad Man; And what made him ſo? Why, the Text tells us, that it is Oppreſſion: Well! And what is a mad Man? And what does a mad Man do? Why! Firſt, A mad Man is one that is beſides himſelf, he hath loſt his Reaſon, as to the Exerciſe of it, which ought to be his Rule to walk by; that is withdrawn, and he does that which he would not do, if he was himſelf. And *Secondly*, He grows reſolute and deſperate. And *Thirdly*, and *Laſtly*, He betaketh himſelf to undue Means for his Relief, perhaps he flies to an arm of Fleſh, for to eaſe himſelf, inſtead

inſtead of flying to God, and relying upon him; and this is the Fruits and Effects of Perſecution; and therefore all the Wars and Rebellions that have been among us, ought to be charged principally to the foot of the Perſecutors Account.

Fourthly and *Laſtly*, A Perſecutor is one, that is an incarnate Devil; for this is that Devil, that doth caſt the Saints and Servants of God into Priſon, that we read on in *Rev.* 2. 10, *Fear none of theſe things which thou ſhalt ſuffer; behold, the Devil ſhall caſt ſome of you into Priſon.* Shew me a Perſon that is a Perſecuter, and at the ſame time, I will ſhew you an Incarnate Devil.

Fourthly, This great Truth informs us, that all thoſe that are afraid to part with all thoſe *Penal Laws* and *Teſts*, that keep men out of Government, upon account of Religion, and that for fear of Popery, are more afraid of uncertain future ſuffering, then of continuing under certain preſent ſinning againſt God; for they do tacitly and conſequentially, and unadviſedly chooſe, rather that Chriſt ſhould remain ſtill Crucified, by this horrible Law of the Sacramental Teſt, which obligeth a Man to Crucifie his Redeemer that ſhould be, and that before he can be duely qualified to come into the Government, then they will part with the *Teſt*, that is againſt the *Romaniſts*: Theſe be the 19th Article-men of the Church of *England*, and ſome other good Men who are afraid to part with the *Teſt* upon another account, then that of the Perſecuting part of the ſaid Church are; for the Perſecuting part of it cannot think of being ſatisfied and content to enjoy what is their own proper Right and Priviledge, but are like wicked *Ahab*, they muſt be coveting their Brothers Vine-yard, they cannot ſubmit willingly to part with their Domineering Prelatick Lording Power over their Fellow-Subjects, they muſt be Lording it over God's Heritage, though we bring them the great *Charter* and *Canon* Law of Heaven that forbids it. Pray read this part of the *Charter of Heaven*, and there you may find *Liberty of Conſcience* aſſerted, without any *Humane Teſt* to prohibite it, in the 1 *Pet.* 5. 2, 3. *Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly.* Do you hear, Gentlemen, what your Duty is? And alſo you may ſee what your Sin hath been, you that have not kept to your 19th Article: But ſtay, the Apoſtle hath not done with you yet, for as you muſt not be conſtrained to do your Duty, but you muſt do it willingly; ſo it muſt not be done in covetouſneſs; *Not for filthy Lucre, but of a ready Mind; Neither as being Lords over Gods Heritage, but being Enſamples to the Flock.* Thus you hear what St. *Peter* ſaith; but it may be, they may ſay of St. *Peter* as the *Jews* did ſay of him (and St. *John*) *That they were Unlearned and Ignorant Men, Acts* 4. 13. And as they do Cavel and Quarrel with all them that Write Books, or Preach the Goſpel, that do not underſtand Hebrew, Greek and Latin well; therefore let us hear what Learned St. *Paul* ſaith, and hear whether he was for *Liberty of Conſcience* or not; and whether he was for having or appointing any *Humane Teſt*, to ſecure our *Chriſtian Liberty* unto us; pray mind 2 *Cor.* 1. 24. *Not for that we have Dominion over your Faith.* Here the Apoſtle diſclaims all Lording Soveraignty over Men's Conſciences; there is your Liberty, *But are helpers of your Joy*; But they that are againſt *Liberty of Conſcience*, that Oppreſs the *Conſciences*, are the greateſt Enemies to Joy in the whole World, be they who they will, *For by Faith we ſtand.* Where was the Apoſtle when he ſaid this? Why even in the midſt of all his Enemies. Why ſurely St. *Paul* and our Humane Projecters were not of one and the ſame Opinion; for they ſay, That by the *Teſt* againſt the *Romaniſts* they ſtand: But the holy Apoſtle, when he was in Ten times more danger then we are, ſaid, *By Faith we ſtand*: There was his Teſt which he Relied on under God, when he had not a Prince to ſtand by him, and tell him, that *Conſcience* ought not to be reſtrained. And it is ſaid in the holy Scripture, *That the*

Liberal

Liberal Man deviseth Liberal things; and by Liberal things he shall stand.

Now can the *Test* against the *Romanists* be properly called a *Liberal thing*, when it is a thing that keeps them out of their share of the Government, on the account of *Conscience?* Here is neither standing by *Faith*, nor standing by *Liberal things:* Which is the most Liberal thing, think ye, a firm *Magna Charta* to secure every Man in his Christian and Civil Liberty, which his Majesty does propose to be devised by the Wisdom of the Nation in Parliament, or this Old long Parliamentary *Test?* Truly for my part, I cannot see any kind of Liberality in the *Test*; and I can see no kind of nigardly Churlishness that there can be in a firm *Magna Charta* for our *Christian Liberty*: Thus you see these two holy Apostles were both for *Liberty of Conscience*, and to make *Faith* their Test to stand upon, and so am I; not but that I am for all the Civil Security that can be made, which does not tye up Mens Consciences in point of *Christian Liberty:* I am not for knocking men in the head, or ruining them, because they are not of my Principle; but let the Tares grow with the Wheat, until the great Harvest; and whosoever is not of this Mind, is no Christian, let him call himself what he please: And I do not doubt, but there are Honest, Able Heads and Hearts at work, a drawing up to themselves Propositions for the Establishing of our *Christian Liberty*, against the time that the Great and Honourable Counsel of the Land shall meet together, that will be satisfactory to all the honest Hearts that are willing to be satisfied: Thus you see also, that those that had rather that all the *Penal Laws* and *Tests* should be continued, then that one *Test* against the Romanists should be taken away and Abolished, do choose rather to sin against God now, then to venture to suffer hereafter, because the *Penal Laws* and *Sacramental Test* are Essentially sinful in themselves, as you see clearly proved.

Fifthly, Is it so that Men must Eat and Drink their own Damnation to qualify them, before ever they can be admitted to come into the Government, or any place of Trust and Profit? Why then this clearly Informs us, that poor Deluded Men, that do Obey these Laws, do pawn that precious Jewel, even their Souls, in the Hands of the Devil; and do choose rather to trust the Devil with their Souls, then to trust God with their Estates, or to give Wicked Men an advantage against them, of bringing them into 500 *l.* Damage; and none but Christ, whom they do thus Crucify, can Redeem them out of *Satans* Hands; and that by his precious Blood, in appeasing the Wrath of God, and attoning them to God, by giving them Unfeigned Repentance and Faith in him; for none can come to God, but in and through him alone; the Lord of his Infinite Mercy awake ye all to Unfeigned Repentance, before the Decree bringeth forth; for if Death cuts you down in this Impenitent Condition, you have no better hopes of Escaping the Damnation of Hell, nor of Enjoying Eternal Happiness in Heaven, then this, which is a Dreadful deceitful one, as you will find when it is too late.

Namely, That the Word of God is not true; which is in plain English, without the help of Hebrew, Greek or Latin, to hope that God is a *Lyar*; but *let God be True, and every Man a Lyar*, 3 *Rom.* 4. O Horrible! Horrible! Poor Deluded Souls! That ever there should be such a Device of the Devil promoted by Men, for to Damn Men's Souls by Law! What will after Ages think of such a Generation of Men as this? O! that ever it should enter into the Hearts of Rational Men, to make such a Heaven-Daring Law as this! And that which encreaseth the wonder is this, That there should be so many Pillars of their Church, which are called Spiritual Lords; and that ever they should consent to it, that ought to have told those Gentlemen that promoted it, the Danger and Evil of it, for had they had any Honour for God, and Value and Esteem for Christ and his Ordinance, and Pity for Men's Souls, they would never have made

made their Church Door so much wider then our Saviour Christ and his Apostles made it, or then their own 19th Article made it; to make the Church of God not only a Den of Robbers in his sight, but also to make it a Herd of Swine: And is this to separate the Precious from the Vile? I think the Church of *England* ought not to value her self upon such Laws as these are, above their Neighbours; and truly she hath little cause to make her boast of these Laws and Tests, which should rather be matter of shame unto them indeed, *Jer.* 23. 14. *I have seen also in the Prophets of* Jerusalem *an horrible thing; they commit Adultery, and walk in Lies; they strengthen also the Hands of evil doers, that none doth return from his wickedness; they are all unto me as* Sodom, *and the Inhabitants as* Gomorah: Therefore the same Judgments that God brought upon these Prophets that was so guilty then, may be expected to come upon those Prophets among us now, or an Equivalent, who are guilty of the same sins, if not worse; for if the Body of Sin and Iniquity now, be of the same shape and bigness as it was then, why then a Garment of Wrath and Vengeance of the same size now, will fit it as did then, therefore look for it, and expect it; without a speedy Repentance, there will be a speedy Riddance, *Jer.* 6. 13, 14. *For from the least of them, to the greatest of them, every one is given to Covetousness; and from the Prophet, even unto the Priest, every one dealeth falsly. They have healed also the Hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace.* Were they ashamed, when they had committed Abomination? Nay, they were not at all ashamed, neither could they Blush; Therefore, *They shall fall among them that fall, at the time that I visite them, they shall be cast down,* saith the Lord. Thus you see what a dreadful Condition all they are in, that are thus guilty now among us; they are nothing of Kin to their own 19*th Article.*

Seventhly, This informs us also, that all those that do thus come into the Government, Invested with these God-provoking, most abominable Qualifications, do Treasure up Wrath against the day of Wrath, and Revelation of God's Righteous Judgments, without a speedy and unfained Repentance, and turning to God; They do eat and drink their own Spiritual Bane, and poyson and destroy their own Souls. And, *What shall it profit a Man to gain the whole World, and lose his own Soul?* Or, *What shall be given in Exchange for his Soul?* Saith our Blessed Lord and Saviour Jesus Christ. Pray Gentlemen, try your selves by these things.

Again, *Eighthly*, Is it so, that all those that come into the Government, Qualified according to the Sacramental Law, *Do Eat and Drink their own Damnation*; then this informs us, that this Law, is against the Statute, standing, unalterable Law of Heaven: And our own Fundamental Law of the Land saith, That whatsoever Laws are made against the Law of God, are *ipso facto*, void and null in themselves, and therefore not to be regarded, nor taken notice of, no further than to loath it, and to abhor it, and destroy it: And those Spiritual Gentlemen, that had their Hands and Hearts engaged in the making of these Laws, are the most to blame of all, and the Blood of their Souls, that have perished upon this Account, will be required at their Hands; *Ezek.* 3. 20. *Again, when a Righteous Man doth turn from his Righteousness, and commit Iniquity, and I lay a stumbling Block before him, he shall die in his Sin; and his Righteousness which he hath done, shall not be remembred: But his Blood will I require at thine Hand.*

But some will Object, That no Man is forc'd to come into the Government, and so no man is forc'd to receive the Sacrament on this Account. But if they will come into the Government, they must receive it: You say, no body is forc'd to come into the Government; though, if I mistake not, as I am confident I do not, there is a

Law in being, to force all Adult Persons to the Sacrament, once a year at least, at their Parish-Church; or else, Pray, Why do they receive Three-pence a Head, for every Adult Person in your Family, and have put Persons in the *Exchequer*, for not paying of it? But that by the By.

Pray tell me, Is there not an absolute necessity of Government? Why, yes; no Man denies that, for it is an Ordinance of God; why, if so, then it follows, that there is as absolute a necessity, for Persons to come into the Government: Here you do own, that there is an absolute Necessity of Government, and that from the most solid Ground and Reason that can be; namely, because it is an Ordinance of God; and therefore it follows, that there is an absolute Necessity of Persons, to govern well: What then? Can it ever be imagined, that God hath Ordained, that any Man should Damn his Soul, to partake of this Ordinance of God, namely, the Civil Government? For you see clearly, as this old way of governing by *Penal Laws* and *Tests*, now stands, no Man can come into it, nor be rightly qualified for it, before he hath been and Crucified to himself, the Son of God afresh, and put him to an open shame: And also, Eat and Drink Damnation to himself, not discerning the Lord's Body; so that this is the necessary Consequence of that Argument, *viz.* That whosoever will partake of God's Ordinance of the Civil Government, must first, Murder our Saviour Christ Sacramentally; and also, Murder his own Soul Hypocritically: And also it follows, That there is an absolute Necessity of it too, by the former Assertion; namely, the Laws and Ordinance of God, and the Laws of Men; or else Persons must sin against God, by not obeying that Ordinance of his Appointment: And then, the Consequence that would follow, must be this, That there must be no Government at all: So that it is brought to this Point, either they must Crucifie Christ, and Eat and Drink their own Damnation, or else there must be no Government among us at all. And what would the World be without Government? It would be a meer Shambles: For there is a great deal of Difficulty, to keep People to rights, where there is good Government; and how much more difficult would it be, to keep themselves within bounds, if there was no Government? Who should keep them? Or say, to him that is stronger than himself, What dost thou? Now the Merciful God, who delighteth in Mercy, who is a God of Order, and not of Confusion, that hath ordained Civil Government, never ordained such a cruel, base, foul way, to come into it: You do tacitly make God a cruel Task-Master, severer than *Pharaoh*, that would make the People to make Brick without Straw, and yet abate nothing of the Tale, which is, to make God the Author of Evil, and so *charge God foolishly*: Surely God that made this Ordinance of Civil Government, never did shut it up, and inclose it, so as there is no coming at it, or into it, without Crucifying his own Eternal Son afresh, and putting him to an open Shame; and to Eat and Drink their own Damnation, which is, to make God the Author of one of the greatest Sins that ever was committed, and so to charge God foolishly; for by this Crucifying Soul-Damning-Law, they inclose God's Field, namely, his Ordinance of Civil Government, and stop up the way to it, and will not allow God a way to his own Ground: The Law of the Land, alloweth every man a way to his ground, and will you not allow God a way to his? And is not this a miserable Case & Condition, for a People or Nation to be in, that you must either have no Government at all, or else it must be made up of a Company of Men, that have pawned their Souls in the Hands of the Devil; one or the other it must be? And which is the worst of these, I will leave the Reader to Consider; whether to have no Government, or to have it made up of such desperate Hypocrites as all they must be, that cometh into the Government, in the full Latitude of its Required Qualifications? They must be the Enemies of God, and of all good People, and their own Enemies also; For must they not be God's

Enemies

Enemies that do vertually Murder his own Son; when it is ſaid in Scripture, *He that hates his Brother, is a Murderer.* And muſt they not be good Mens Enemies, that would compel them to do the like with themſelves? And muſt they not be their own Enemies, that Deſtroy and Murder their own Souls? And all this is done in the very Act of Qualification; ſo that you ſee this Objection is altogether groundleſs, as well as very dangerous; for when our Enemies ſhall have the ſole Legiſlative Power lodged wholly in their own Hands, what is it that they may not do? If God does permit them, they may make Laws to cut the reſt of the Subjects Throats, and yet not ſo Cruel as this Law is, to Crucifie the Son of God, that ſhould be their Redeemer, and Eat and Drink their own Damnation; which is to deſtoy their own Souls, without God's Infinite preventing Mercy, before they can be duly qualifyed to come into the Government; Aye, or to live in the Nation, if they are Adult Perſons, becauſe there is a Law in being, that forces all to to do it; but indeed, many Perſons does do by our Lord and Saviour, as *Pharaoh's* Butler did by *Joſeph*, when the King reſtored him again to be his Cup-bearer, he ſoon forgot *Joſeph's* Kindneſs, and *Joſeph's* Affliction too: Why, even ſo it is now with ſome few of the Multitude, that have been Sufferers and Priſoners with Chriſt in the late Horrible Perſecutions: Now they are ſet at Liberty, and are at Eaſe, they forget the Bleſſed Jeſus, as the Butler forgot *Joſeph*, until he had occaſion to make uſe of him, for Chriſt is ſtill in Sufferings Vertually, and lieth Crucified among us, and will be, until theſe Crucifying Laws be Aboliſhed; which if they be continued, will indanger the Deſtruction of the Nation, by ſome Tremendous Sweeping Judgment, from the immediate Hand of God; and therefore it is the Duty, as well as the Intereſt of all People, good and bad, of what Perſwaſion ſoever, to joyn Heart and Hand with his Gracious Majeſty in the Repealing of them, that thoſe Judgments may be Diverted, that ſeems to threaten us, and will Inevitably come upon us.

Again, *Ninthly*, Is it ſo that theſe Laws, while they are in being, do Crucifie Jeſus Chriſt, the Son of God, afreſh, and put him to an open ſhame? Then this may inform us, That the Nation lieth now under a worſe Plague, then the Plague of Peſtilence; for a Nation or People may have the Plague of Peſtilence, which the Lord keep from us, which I fear will come without Unfeigned Repentance, where they may not be guilty of ſo great a Sin, as to have Chriſt Crucified among them, and Expoſed to an open ſhame by them. His Gracious Majeſty, by his Healing Declaration, has Cured his Poor Subjects of this Contagious Diſeaſe, the Plague of Suffering: As to the effects of it, by theſe *Penal Laws* and *Teſts*, it is Cured as to what is in our Fleſh and Clothes, *Levit.* 13. *But yet it is in the Plaiſtering and Stones and Timber of the Houſe ſtill, Levit.* 14. 44. 45. *Then the Prieſt ſhall come and look, and behold, if the Plague be ſpread in the Houſe, it is a fretting Leproſie in the Houſe; it is unclean, and he ſhall break down the Houſe, and the Stones of it, and the Timber thereof, and all the Morter of the Houſe; and he ſhall carry them forth out of the City, into an unclean place:* So let every Man, good and bad, ſay of all theſe Spiritual *Penal Laws* and *Teſts*, that are made againſt Mens Principles; Let this Unclean Houſe, that has this fretting Leproſie in the very Plaiſtering and Walls and Stones and Timber thereof, all be broke down and carried out into the Body of a Bill of Abolition, and Buried in the Grave of Abhorence for ever. O! Sirs, leave not a Horn nor Hoof of this Unclean Beaſt behind, do not plead for this, or that, or t'other, to be continued; but if you will prevent the Judgments of God from coming unto you, why then take Chriſt down from the Croſs, and be reconciled unto him, and make your Peace with him, for it is he that you have been Crucifying all this while, that muſt ſave you if ever you are ſaved. O! *Kiſs the Son, leſt he be angry, and ye periſh from the way when his wrath is kindled but a little; bleſſed are all they that put their Truſt in him*, Pſal. 2. 12.

Again, *Tenthly*, Is it ſo, that none can come into the Government, unleſs they be qualified according to the ſeveral Unjuſt Laws in that caſe provided, although they be againſt the great Charter of Heaven, and againſt the Fundamental Laws of the Land, and againſt their own 19th Article of Definition, and againſt the Principles of the very Light and Law of Nature, but that they muſt firſt Crucifie their Maker, that ſhould be their Husband and Redeemer, *Iſa.* 54. 5. *For thy Maker is thine Husband [the Lord of Hoſts is his Name] and thy Redeemer the holy one of* Iſrael; *the God of the whole Earth ſhall he be called.* Do you ſee, my Friends, what a Friend to Mankind you do thus abuſe? The beſt Friend that ever Sinful Man had. And they muſt Pawn or Mortgage their Souls into the Hands of the Devil, before they can be admitted thereunto; then this Informs us of the Abſolute Neceſſity, and the Indiſpenſible Duty, for honeſt good Men of all ſorts to come into the Government, and to deſtroy all the Works of the Devil. Namely, To Abolish for ever all theſe Sinful Laws and Teſts, that are againſt all Mens Conſciences in meer Matters of Religion; and let us all do as we would be done by; is it ever to be imagined, that men of ſuch Vicious Profligate Lives and Ungodly Plundering Principles, which cannot govern their own Conſciences, can be fit to govern other Peoples, who ſtick at nothing, but will Crucifie their Maker, if he ſtands between them and Worldly Preferment.

Eleventhly and Laſtly, Is it ſo, that Perſons muſt Crucifie their Maker, the Son of God, and Pawn that Precious Jewel, their Soul, by Eating and Drinking their own Damnation in the Hands of the Devil? Then hence we may be Informed, that this old Government, which is founded upon *Penal Laws* and *Teſts* in meer Matters of Religion and Conſcience, lieth in the hands of the Wicked One, namely, the Prince of *Darkneſs*, as the old Wicked World before the Flood did, and therefore the Deſtruction of it in ſome ſence will be like unto that; for mind *Pſal.* 11. 6. *Upon the Wicked he ſhall Rain Snares, Fire and Brimſtone, and an horrible Tempeſt: This ſhall be the Portion of their Cup.* God Rains down a Flood of Snares of their own making upon them, they have been making of them, off and on, about 120 years, a little more or leſs; and now God is Raining their own Snares upon them; that is, upon the old Government, and the old Spirit of Perſecution, as Gods Spirit did ſtrive with the old World; and as God, provided an Ark by *Noah* to ſave all his Family, why even ſo God, by his Majeſty, has provided an Ark for all his Good Subjects: *For a ſmall moment have I forſaken thee, but with great Mercies will I gather thee; in a little Wrath I hid my Face from thee for a moment, but with everlaſting Kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer, for this is as the Waters of* Noah *unto me; for as I have ſworn that the Waters of* Noah *ſhould no more go over the Earth; ſo have I ſworn that I would not be wroth with thee, nor Rebuke thee*; that is, for the Preſervation of Gods People. And here is the Deſtruction of the Snare-makers, aluding to *Noah's* Flood, alſo, *Iſa.* 24. 17, 18, 19. *Fear, and the Pit, and the Snare are upon thee; O Inhabitant of the Earth: And it ſhall come to paſs, that he who fleeth from the noiſe of the fear, ſhall fall into the Pit; and he that cometh up out of the midſt of the Pit, ſhall be taken in the Snare; for the Windows from on high are open, and the Foundations of the Earth do ſhake; the Earth is utterly broken down, the Earth is clean diſſolved, the Earth is moved exceedingly.* Now in the 7 *Gen.* 11. 12. there you have this 11 *Pſal.* 6. and this 24 *Iſa.* 18. taken by way of Alluſion, 2 *Pet.* 3. 10. This is Metaphorically, and not Literally and Properly meant; nor of the End of the World, for the 13 *Verſe* may convince any man of that; but this old way of Governing will paſs away with a very great Noiſe, and this Element wherein the Spirit of Perſecution does live and breathe, will be melted, and the Generation of Perſecuters muſt paſs away; this old corrupt Leven, both in Church

Church and State, must be Purged out; *All Old things must be done away, and all things must become New*; Psal. 102. 25, 26. *Yea, all of them shall wax Old like a Garment; as a Vesture shalt thou change them, and they shall be changed.* Thus you see this old way of Government, so far as it consisteth in Sinful *Penal Laws* and *Tests*, lieth in the Hands of *Satan*; and these poor deluded Souls, that are contending for it, for Persecutions sake, are his Bond-slaves; they are taken Captive at his Will, and the Dissenters are in Captivity to them, and these Laws also. So that in Effect, we are all in Captivity; and them that are for this Sacramental Test, by which they must *Eat and Drink Damnation to themselves*, are in the greatest Captivity of all: So that it will be a greater Mercy to them, for to have all these Yokes and Snares of the Devil broken, than to any other Persons whatsoever, though indeed it will be a very great Mercy to the whole Nation.

But *Secondly* and *Lastly*, I am come to an *Use of Exhortation*, which shall be unto two sorts of Persons: The first shall be, unto all them that were *Sacramental Test-Makers*, and *Test-Givers*, and *Test-Takers*.

The second sort of Persons, that I shall direct my Exhortation and Counsel unto, shall be, unto all them that are for the continuing of these *Penal Laws* and *Tests*, for fear of Popery prevailing upon us: And these are such, as are not of a persecuting Spirit.

You see, I have searched into this desperate Wound, or Plague of *Leprosie*; and I find it to be very dangerous and contagious. It is gotten into the *Plaister* and *Stones*, and into the very *Timber of the House*; and therefore under God, I will prescribe a *Healing Plaister*, and a *Sovereign Antidote*, for the making it a perfect Cure; I would not leave your Wounds open, and a bleeding. Now they are searched into, I will not leave the worst of you, without Hopes of obtaining Pardoning Mercy, in the *Blood of Christ*.

First of all, In the first place, I Exhort you all, in the Name of my Great Lord and Master, *By whom Kings Reign, and Princes Decree Justice*; especially, you that have been *Sacramental Test-Makers*, and *Test-Givers*, and also *Test-Takers*, that are guilty of *Crucifying the Son of God afresh*; and putting him to an open Shame, and *Eating and Drinking your own Damnation*, or *Condemnation*, to repent from the bottom of your Hearts: Look upon him whom you have Crucified, and Mourn over him, and be in bitterness of Soul, as *one is in bitterness for his First-born*. O Sirs! Be perswaded to expel the deadly Spiritual Poyson, which you have swallowed down; namely, the *Sacramental Test*, by *Unfeigned Repentance*, or it will kindle a Fire in you, that will burn to the lowest Hell; for there is a Death and Damnation too, in that Cup, for all the impenitent Partakers of it; for as it is a Cup of Consolation, and Salvation to the People of God; so it is a Cup of Spiritual Poyson and Damnation, to Carnal Prophane Hypocrites, which are but Spiritual Vermine.

Secondly, I Exhort you, to Repent of all your ill-gotten plundered Goods, and vomit them up again also, by restoring it again unto them, from whom you took it: I mean, in that way that His Majesty hath appointed under God; and God hath said, *Ye shall do it*, Job 20. 15, 18. *He hath swallowed down Riches, and he shall vomit them up again*; *God shall cast them out of his Belly*. *That which he laboured for, shall he Restore*; that is, they laboured for it, in a wrong Illegal way; as we use to say, *Prank more labour than Thank, who required it at their Hands*; according to his Substance, shall the Restitution be, and he shall not rejoice therein. It may be you will say, *You had a Law on your side*: Why! So the old Gang of *Scribes* and *Pharisees*, could boast of a *Law*, they had on their side, by which they did literally and wickedly Crucifie

cifie our Lord and Saviour, *We have a Law, and by our Law, this Man ought to die*: And here is a Law of the very same Complection of yours, if not Prophetically spoken of the same, in *Isa.* 10. 1, 2. With a Wo pronounced against the Legislators thereof, *Wo unto them that Decree Unrighteous Decrees, and that write Grievousness, which they have Prescribed: To turn aside the needy from Judgment, and to take away the Right from the poor of my People; that Widows may be their Prey, and that they may Rob the Fatherless.* Here you see a Law made against God's People; And those that make such Laws as these are, are Persons that have no Communion, or Fellowship with God, *Psal.* 94. 20, 23. *Shall the Throne of Iniquity have Fellowship with thee, which frameth Mischief by a Law?* Pray mark, What will be the End of such? *And he shall bring upon them their own Iniquity, and shall cut them off in their own Wickedness: Yea, the Lord our God shall cut them off.* Psal. 7. 15, 16. *He made a Pit, and digged it, and is fallen into the Ditch which he made. His Mischief shall return upon his own Head, and his violent dealing shall come down upon his own Pate.* That is, God does bring it down upon them, which is a fulfilling the Words of our Saviour, who hath said, *That the same Measure ye make, shall be made unto you again*: O Sirs! I beseech ye to take shame to your selves, before the Lord, for all your Abominations; that you may not be put to shame by the Lord: Eye the just Hand of God in all these Great Providences: *Humble your selves in Dust and Ashes, Acknowledge and Confess all your Sins, and break off from Sin by Righteousness; and cry mightily to God for pardoning Mercy, in the Blood and Merits of Jesus Christ.*

But it may be, or I hope at least-wise, that some of ye will say, I am guilty of all these Abominations, and of Multitudes more; I have been a fierce Persecuter, a Blasphemer, and an Injurious Person; I have been a Whoremonger, a Drunkard, and a Lier; and I have often Crucified the Son of God, and made his Wounds bleed afresh, and put him to an open Shame, *by Eating and Drinking unworthily at the Lord's Table*; and I have had a hand in Imprisoning, and Impoverishing the Saints and Servants of God, by which means, some of them have perished in stinking nasty Goals; and is there any Hopes of pardoning Mercy, for such a horrible Sinner as I am? Yea, I tell thee in the Name of God, *who is a God that delighteth in Mercy*; if thou dost ask this Question in good earnest, I tell thee from God's own Word, that there is hopes of Mercy for thee, Dear Soul, if thou do from the bottom of thy Heart, confess and forsake thy Sins, and turn to God, and believe in the Lord Jesus Christ: *Kiss the Son least he be angry with ye, and ye perish from the Way, when his Wrath is kindled but a little.* And Pray for your Encouragement, Read and Consider well of the 18 of *Isa.* 16, 17, 18, 19, 20. And *Isa.* 55. 6, 7, 8, 9. *Seek ye the Lord, while he may be found; call ye upon him while he is near, Let the Wicked forsake his way, and the Unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon: For my Thoughts are not your Thoughts, neither are your Ways, my Ways, saith the Lord. For as the Heavens are higher than the Earth, so are my Ways higher than your Ways; and my Thoughts, than your Thoughts*: With Reverence be it spoken, What can the Lord say more unto you, for your Encouragement, to cast your selves upon his pardoning Mercy, and Free Grace? For there is more Vertue and Merit, in the least drop of Christ's Blood, to pardon and save you, then there is Malignity in all your Sins, to damn and destroy you, if you will but believe in Christ, and come unto him, and resign up the Government and Conduct of your Souls unto him; for he calls *the weary and heavy-laden Sinners unto him*, and promises *to give them Rest*, *Matth.* 11. 28, 29, 30. Nothing but Unbelief and Despair can with-hold God's Merciful Hand, from Extending Pardoning

Grace

Grace unto you. It is not the Greatneſs, nor the Hainouſneſs, nor the Multitudes of your Sins that can hinder Pardoning Mercy from you, if your own Unbelief do not: And I will not ſpeak without Book, but I will give you ſeveral Inſtances of as Vile Perſons as ever you have been, if not Viler, that have been Pardoned and Saved, that are left upon Record in the holy Scripture, as Monuments of Gods Infinite Mercy and Free Grace. But let me give you this Precaution, that you do not preſume upon Gods Mercy, to go on any longer and further into Sin: You muſt not continue in Sin, that Grace may abound; God forbid, that ever you ſhould make ſuch an evil uſe of it, to turn the Grace of God into Laſciviouſneſs; but it is that you may not deſpair and pine away in your own Iniquity, nor go any further on this Black Score. And the firſt Perſon that I ſhall Inſtance in, ſhall be *Manaſſeh*, who was a Cruel Bloody Idolater, as you may read, 2 *Kings* 21. and yet notwithſtanding all that, *Manaſſeh* Repented, and was Pardoned and Saved, 2 *Chron.* 33. 12, 13. *And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers, and prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to* Jeruſalem *into his Kingdom; then* Manaſſeh *knew that the Lord he was God.* He never knew God until he was Converted; no nor no other Sinner does neither, let him have what Notional Knowledge he will in his Head, if he have not Sanctifying Saving Grace in his Heart. It is ſaid, That *Manaſſeh* made the Streets of *Jeruſalem* to run with Blood as Water, and cauſed his own Children to paſs through the Fire, and was guilty of Witchcraft and Idolatry, and other Hainous Sins; his Sins reached as high as Heaven, yet Gods Mercy being higher than the Heavens, that overlooked all his Sins, and God caſt them behind his Back, and blotted them out of his Book, and drowned all his Spiritual *Ægyptians* in the *Red-Sea* of Chriſt's Blood, and did pardon and ſave him. What doſt thou think now, Dear Soul? Haſt thou any room left to deſpair of the Mercies of God?

A ſecond Inſtance is that of Perſecuting *Saul*, whom God in Infinite Mercy Pardoned, and made a Preaching and Praying Apoſtle *Paul* afterward, *Acts* 9. 3, 4, 5, 11. 1 *Tim.* 1. 13. 14, 14, 15. There *Paul* acknowledged the free Grace of God, in Pardoning of him who was before a Blaſphemer, and a Perſecuter, and an Injurious Perſon, *Acts* 22. 4. There he confeſſed himſelf a Bloody Perſecuter; yet as Vile as he was, all his Sins were pardoned in the Blood of Chriſt. A third Inſtance of Gods free Grace and Pardoning Mercy in the Blood of Chriſt, was that of the Cruel ſturdy Jaylor, *Acts* 16. And a fourth Inſtance of Gods Pardoning of moſt notorious Vile Sinners, that was found Guilty of that filthy notorious Bed-Roll of the Sin of *Sodomy* and *Idolatry*, and *Whoredom*, and *Drunkenneſs*, and *Theft*, is in the 1 *Cor.* 6. 9, 10, 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* And there was *Mary Magdalen*, a very hainous Sinner, yet ſhe was waſhed in the Blood of the Lamb of God, that taketh away Sin, and ſhe was made a precious Saint. And there was ſome of them very Perſons that had their Hands Imbrued in Chriſt's Blood, we read on in the Acts of the Apoſtles, yet they were waſhed in Chriſts Blood, and pardoned in his Merits, and ſaved by his Grace: Thus you ſee, here is encouragement enough for the Vileſt of Men, that have been Sacramental Myſtical Crucifiers of Chriſt, and Perſecuters, and Whoremongers, and Drunkards, and Thieves, and Idolaters, to come unto Chriſt for Pardoning Grace and Mercy. *And whoſoever doth ſo come to Chriſt while he is upon the Mercy-Seat, He hath ſaid that He will in no wiſe caſt out.*

Secondly, I Exhort all you that were Laſt Makers, and Laſt Givers, and Laſt Takers in this Sacramental way and manner; not to flatter your ſelves with the hopes of

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ever getting that Predominating Persecuting Power again: But be contented with your share and proportion of the Government, with all other free Denisons of *England*, that have every whit as much and just Right unto it as your selves; remember Covetousness is the Root of all Evil, God will not trust you with the sole Management of the Government of the Nation any longer, to be a Scourge to your honest peaceable Neighbours, *Nahum* 1. 7, 8, 9. *The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him: But with an overflowing flood he will make an utter end of the place thereof, and Darkness shall pursue his Enemies. What do ye imagine against the Lord? He will make an utter end, affliction shall not rise up the second time.* God is speaking this unto us at this time, as I Humbly conceive, by his Anointed Servant, the Kings Majesty; for he saith, *That he is resolved to make an utter end of all Persecuting Penal Laws and Tests whatsoever; and that they shall not rise up a second time to afflict his Subjects any more.* And God is a pursuing his Persecuting Enemies at this time, in this dark Providence and Dispensation to them, by the Just Proceedings of his Gracious Majesty, in calling them to an account for all the Moneys and Goods which they have taken from the *Dissenters* of all sorts, of late years; and he is giving them a Purge and a Vomit too, which God hath prepared in his Word for all them that have this foul Stomach. O! Sirs, do not strive to be Rampant, and Exalt your selves above your Neighbours, and to get the Whip in your hands again, for God will not trust such Unjust Stewards as you have been, with so great a Betrustment; But God is a calling you to an Account for your Stewardship, for you may no longer be Stewards, for now your Stewardship is ended, as to Persecution, your Account for Plundering beginneth; *the Robbery of the Wicked shall destroy them, because they refuse to do Judgment.* O! Sirs, do not Delude your selves, for it is the Just Lord, that loveth Righteousness, and that hateth Robbery for Burnt-Offering, that does all these things; Do you not see that God is calling you to an Account for your Violence done to himself; for as he that Persecutes Christ's Flock, Persecutes Christ himself; so also they that Rob God's People, Robs God himself, *Mal.* 3. 9. *Ye are Cursed with a Curse, for ye have Robbed me, even this whole Nation.* This was spoken to the Jews; for he that toucheth Gods People by Violence, doth touch the Apple of Gods Eye by Wickedness, *Zech.* 2. 8. And God hath sent his Servant unto you that spoiled his People, to call you to an Account for it. O! Friends, I beseech ye to Eye the Just Hand of God in all this, for until then you cannot make a right Improvement of these great Providences, as you ought to do, and Justifie God, and Condemn your selves; and do not entertain hard Thoughts of his Servant, which is the Instrument in his Hand by which he doth it, for it is God that does all these things; it is he that putteth down one, and seteth up another: These great things does not come by luck or chance, Affliction it self does not rise up out of the Dust; for if a Sparrow that is bus of half a Farthing Price, cannot fall to the Ground without Gods Providence, *Matt.* 10. 29, 30. Much less can such wonderful great Providences and Dispensations as we have seen, and yet shall further see come without the Hand of our Heavenly Fathers putting it into the King his Servants Heart, to do it among us, *Psal.* 75. 6, 7, 8, 10. *For Promotion cometh neither from the East, nor from the West, nor from the South: But God is the Judge: he putteth down one, and seteth up another: for in the Hand of the Lord there is a Cup, and the Wine is Red, and full of Mixture, and he poureth out of the same; but the Dregs thereof all the Wicked of the Earth shall wring them out, and drink them. But I will declare for ever, I will Sing Praises to the God of Jacob; all the Horns of the Wicked also will I cut off.* That is, All their Persecuting Power and Strength. But the People of God, viz. That is,

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all them that truly feareth God, and worketh Righteousness, their Horn shall be Exalted. O Sirs! Do not you that are of a persecuting Spirit, imagine, that God will ever permit you to get up unto your Old Trade of Plundering, and Spoiling, and making Havock of the Churches again; after so great a Rebuke from Heaven, for those many Heaven-daring Abominations, that you are, and have been Guilty of; do but consider well, what you have been doing: *For you have been Plowing Iniquity, and sowing Wickedness*; and therefore, *now you must Reap Shame and Contempt*: For the Hand of the Lord is lifted up against the Spirit of Persecution, and is falling upon it, whether you will see it or no. But the Word saith, *Isa.* 26. 11. *Ye shall see, and be ashamed, for your Envy at the People.*

Thirdly, I beseech you not to murmur, nor Repine against God, for all his Providential Dealings towards you; neither do you entertain a hard Thought of his Anointed Servant the King, for his Obedience to God, in giving and granting this Glorious Christian Liberty unto us all, without Exceptions; or Restrictions in Matters of meer Religion and Conscience, which is such a Jewel, that it is a none-such upon Earth: It is the justifiablest thing that ever was done by any Earthly Prince, the Blessed Effects of which, the Generations to come will richly share in, and have Cause to Bless and Praise God for it: Let all the Enemies to it, say what they please, there can be no President found for this Gracious Proceedings of His Majesty, from all former Ages, cloathed with all its Circumstances; therefore let not our Enemies murmur at it, but be perswaded to submit unto God, and lay their Mouths in the Dust; and acknowledge that their Punishment for their Persecution, and all other Abominations that does attend that cursed Spirit, as Servants to it, is less then they deserve: But now God's Righteous Judgments are in the Earth, a reckoning with the Men of Earthly Persecuting Principles, let the Inhabitants thereof learn Righteousness, and do not be thus striving against the Stream; for I will assure ye, with Submission to God, it will be but in vain.

Fourthly, I Exhort all you of the Church of *England*, to be satisfied and willing that all other Free-born *English*-Men should enjoy their Birth-rights in common with you in the Government; and do not think, that you have any wrong done ye; I know no such excellent Vertue that there is in you, above all other *English*-Men: Indeed it is said, *That the Righteous Man is more excellent than his Neighbour*: But I cannot think, how such as have been Persecuters and Snare-makers can be such; but say they, *We have the Laws of our side*: Why, that is true; but I hope by this time you are convinced, that you have little cause to boast of them, or value your selves upon them Laws that you have on your side, that Exalts you above your Neighbours, they being the most of them of such a Nature, as the Devil himself, if he had any shame in him, would even blush, and be ashamed of them. For my part, I know not one Righteous Law that the Church of *England* hath, above all other People; for they have Laws to persecute Christ tacitly and consequentially, and fight against God: Ay, and they have a Law to Crucifie Christ too, Mystically and Sacramentally, as has been proved: And shall any sober Man of Sence value himself, upon such God-provoking Laws as these are, that the Turkish *Alcaron* can no way match?

Fifthly, My Dear Countrey-Men, pray be perswaded not to value your selves upon a Law that is the Mystical Cross, on which our Lord and Saviour is Sacramentally Crucified: And do not make a God to rely on, of such Diabolical Stuff as these persecuting Crucifying Laws are: But be perswaded to part with these, and get better in the room of them, in a Bill of Abolition; for worse you cannot have: And then you may expect God's Blessing upon them, and God's Protection by them, when

they are according to God's Appointment; yea, and then we may pray for God's Bleſſing upon them: But you can neither pray for a Bleſſing upon theſe Laws, that are now in Being, nor expect a Bleſſing upon them; but that at the ſame time, you muſt ſin againſt God: Becauſe the Laws in themſelves are Eſſentially ſinful, therefore, we can no more pray for them, ſo as to be heard and accepted with God, than the *Jews* could pray for a Bleſſing upon that Bloody Law of theirs, by which they Crucified our Saviour Chriſt, the Eternal Son of God, without the Gates of *Jeruſalem*.

Sixthly, I Exhort you all to return to your 19th Article, which ſaid Article alone, condemns all your violent Practices, and alſo your wicked Laws; and let all the Nation Unite in Love, and in the fear of the Lord, and let every man live peaceably, and let us all be ſubject to the higher Powers; *for the Powers that be are of God*: And let every man be perſwaded in his own Mind; for every man muſt give an Account of himſelf to God: Let us ſtudy Peace with all men; let us deviſe liberal things, for by liberal things we ſhall ſtand; the Word of God ſaith it. Let us mind the Law and Light of Nature, which our Bleſſed Lord and Saviour Chriſt did Honour and Sanctifie, and gave Heavenly Sanction unto: *Matth.* 7. 12. *Therefore, all things whatſoever ye would that Men ſhould do to you, do ye even ſo to them*: *For this is the Law and the Prophets*. *All things whatſoever*: Here the Royal Command of the King of Heaven, is, *All things whatſoever ye would that Men ſhould do unto you*; and not in this or that thing, and not in the other, but in *All things whatſoever*. Our Saviour Chriſt bringeth it in Argumentatively, therefore, *All things whatſoever*: It is both Argumentatively, and Univerſally, and therefore, *Penal Laws* and *Teſts* muſt be included; for they are things that produceth great Miſchief to be done, againſt all ſorts of Diſſenters, ſuch as without any forcible Arguments, beſides what it carrieth in its own Bowels, I believe no Church-of-*England*-Man would be willing to have done unto him. Now, if you that are for the continuing the Teſt againſt the *Romaniſts*, and other Diſſenters, would not that they ſhould get into the Government, and Exclude you, and make Laws againſt you, to keep you out of the Government; and not only ſo, but ruine you and your Families: Then why do you do ſo unjuſtly by them? For Chriſt ſaith, *This is the Law and the Prophets*; be you contented with your equal Proportion of the Government, in common with other Free-born *Engliſh* Men, and fellow Subjects; for the Law of God is for Juſtice; and the Prophets of God are for Juſtice: For one of them hath ſaid, *Do Juſtice, Love Mercy, and walk Humbly with the Lord thy God*.

Seventhly, I Exhort all you, That were *Teſt-makers*, and *Teſt-givers*, and *Teſt-takers*, to have a care; and do not oppoſe the King's Majeſty in His Gracious Declaration, and fixed Reſolution, to Aboliſh and utterly Deſtroy both one, and all theſe Yokes and Snares from His People's Necks and Feet; and to make his People, a free and happy People: *For if it be of God, it will ſtand: Ye cannot overthrow it, leaſt haply ye be found even to fight againſt God*. His Majeſty does not act alone in this Matter; but he is Influenced by an Omnipotent Arm: I dare, with humble Submiſſion to God, ſay by theſe *Penal Laws* and *Teſts*, as the Prophet did of the Deſtruction of *Jeruſalem*, Jer. 37. 10. Although His Majeſty had none but a Company of *Wounded Men* on his ſide; yet His Majeſty with them, ſhould Aboliſh, and for ever Deſtroy all theſe Snares and Snakes, that are apparently ſo; and make better Laws for the Security of our Chriſtian Liberty, in the Room of them.

Eighthly and *Laſtly*, I Exhort all you of the Church of *England*, that have been at the Sacrament formerly or latterly, to Examine your ſelves, what you went to the Lord's Table for? Or, if you pleaſe, give me leave to ask you a few Queſtions: 1, *What was*

your

your Business at the Lord's Table? 2. Pray, *What Condition did you go unto this Holy Ordinance in?* 3. *Who did you expect to meet with there?* 4. And lastly, *What Benefit did you receive, or expect to receive at this Holy Ordinance?*

First, What Business had you at the Sacrament? Did you go there, for fear of Displeasing the Parson? Or, Did you go there, because your Neighbours should have a better Esteem of you, that they should think you are a good Christian? Or, Did you go to satisfie the Laws of Men, that binds ye so to do? Or, Did you go there to qualifie your selves to come into the Government? Or, Did you go there to satisfie and quiet a Natural Conscience? What was your End and Aim in going there, and partaking of that Sacred Ordinance? Was it in Obedience to Christ's Command? Pray, do you give the Answer unto God, and your own Consciences.

Secondly, In what condition did you go unto the Lord's Table? Were you born of God? For this is the *Children's Bread*, and for none else. Or, Did you go and rush upon this Blessed Ordinance in your Sins? Were you Regenerated and born of God before ever you came there? For the same Graces that fits a Person for Eternal Salvation in Glory, fits him for a Right Worthy Receiving of this Holy Ordinance of the *Lord's Supper*; therefore those do run a desperate Hazzard, that do drive off Repentance, and the getting all other Graces of the Spirit, until they come to lye on their Death-bed; when pale Death looks them grimly in the Face, and is ready to launch them out into the Ocean of Eternity: And then to expect, that this Ordinance of the *Lord's Supper* shall bring all these Graces along with it, to fit them for Heaven and Eternal Glory; whenas, they must have the same Graces to fit them for this Holy Ordinance, which is lodged in the Kingdom of Heaven below, as is to fit them for the Kingdom of Heaven above; this being no Converting Ordinance: For the Text in 1 *Cor.* 11. 29. tells us plainly, That *he that Eateth and Drinketh Unworthily, Eateth and Drinketh Damnation to himself, not discerning the Lord's Body:* Therefore, I beseech ye all in the Spirit of Meekness, and in the fear of the Lord, that are of this Opinion, to consider seriously of it; because Consideration is a good Hand-Maid unto Reformation; for this Ordinance does not bring one dram of Grace along with it unto any Soul, but unto such as have Grace in their Hearts before receiving this Ordinance: It is like the pouring of Water into a Pump, that standeth in a Well that hath Water in it, to fetch the Water: But the giving this Ordinance to any Person that hath no Grace, is like the pouring of Water into a Pump, that standeth in a Well, that hath no Water in it: It is as Water spilt upon the Ground, nay it is infinitely worse. But then, did you ever feel the powerful Operation of the Holy Ghost, dart Spiritual Light into your Souls, whereby you come to see that which you never see before, and feel that in your selves, which you never see nor felt before? Have your Souls been raised out of the Grave of Unbelief? Out of a carnal, corrupt, dead State, by the mighty Power of the Spirit? And has it infused Spiritual Life into you? Hath that Almighty Power that raised a dead Saviour, raised thee that was a poor dead Sinner? Have you ever found and felt Sin to be an intollerable Burthen unto your Souls, so as you have apprehended your selves to be in a lost and undone Condition? Have you ever been made sensible of the want of Christ, who calleth the *Burthened, Weary, and Heavy laden Sinner unto him*, for Ease and Relief? And has it made you forsake all your Sins and Lusts, and all other things that come in Competition with Christ, to follow him fully? Have you been throughly convinced, that nothing could Redeem you from Wrath and Hell, and Attone you to God, and Purchase Eternal Life and Salvation for you, but Christ; and that by and through his Righteousness and Merits alone? Did you cry to God, and say, *Lord give me Christ, or I die, and shall be Damned, and never enjoy God; nor have*

any Benefits by his Death, and Blessed All-sufficient Merits, and Copious Righteousness? Had you the Kingdom of God within ye, before you came into that, which you apprehend to be the Kingdom of God without ye; namely the Church? Did you know what you were to take it for, before you came to the Lord's Table? And Pray, What frame of Heart did you go to the Sacrament in? Were your Graces in a lively Exercise? Did all those sparkling Jewels that adorn the Soul of the Believer, shine forth in their Vigour and Lustre; which is the Trimming that belongeth to the *Wedding Garment*? And did you see him whom your Soul loved, and longed for? And did you discern the Lord's Body by an Eye of Faith, through the Elements? And receive him by a Hand of Faith, and feed upon him with the Mouth of Faith? Did you go to the Table of the Lord, even sick of Love to Christ? And could nothing satisfie your Hungring Thirsty Soul, but Communion with Christ in that Ordinance? And did you Exercise saving Faith, and Spiritual Light and Knowledge, and godly Sorrow for your Sins, which was the Cause of Christ suffering and dying? And did you receive him with Praise and Thanksgiving, and with a Holy Vehement Desire?

Thirdly, Who did you expect to meet withal at the Lord's Table? Did you expect to meet with a Crucified Saviour there, and to have Communion with him in that Blessed Ordinance? Or, Did you go only to meet with the Parson, and others of your Neighbours there? Did you see him by an Eye of Faith, that should be your Redeemer, and the beloved of your Soul? Or, Are you wholly ignorant, of what Communion with God in that Ordinance meaneth?

Fourthly, What did you expect to receive at the Lord's Table? Did you expect to receive the Bread and Wine only, and to feed upon that? Or, Did you expect to receive Christ, which is the spiritual Bread and Drink of your Souls, into your Hearts; and so to receive a fresh Pardon, sealed unto you for all your Sins? Did you go away thence, with God's Broad Seal Impressed afresh upon your Souls? And your Covenant-Interest with God, Ratified and Confirmed unto you in the Blood of the Lamb? And your Eternal Salvation made sure unto you? But if on the contrary, you went to that Ordinance in a Carnal, Unconverted, Dead State; you came away with the Guilt of all your Sins faster bound and sealed up, than they were before you came there; and instead of diminishing and weakning your Sins, you went away with your Sins increased and strengthened. Now, Pray Examine your selves; Do you know what these things meaneth? Or, Are you wholly ignorant of them, as old *Nicodemus* was, when our Blessed Saviour Preached unto him the Mysterious Doctrine of Regeneration; when he thought, *he must Re-enter into his Mothers Womb, and be born again*? Joh. 3. 4. Are all these things Riddles and Fancies unto ye? Do you know nothing of this Matter? Are you a stranger to it? And are you wholly ignorant of it? If you are, I tell you plainly, that you are no fit Subjects of this Blessed Ordinance; but you did come unto it, and partake of it unworthily; therefore I will refer you, to the Apostle *Paul's* Censure in this Case; 1 *Cor.* 11. If you had not your Mind savingly Enlightned, nor your Will Renewed and Changed, nor your Affection Rectified and set upon right Objects, *viz.* upon God in Christ: And if you had not sanctifying saving Faith fixt upon Christ, the only Mediator and Redeemer of Mankind; 1 *Tim.* 2. 5. And if you did not come with your Hearts broken for Sin, and from Sin, and behold a Crucified Saviour, with all your Sins Crucified; not one spared or Indulged: And if you did not come there, with a New Spiritual Understanding, nor the whole Man sanctified throughout, in Body, Soul and Spirit. But if you came to the Lord's Table, ignorant of all this, and in all your Sins; then instead of receiving any Benefit by, or from this Ordinance, *you do Eat and Drink Judgment, or Condemnation to your selves, not discerning the Lord's Body.*

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But it may be ſome will be ſo bold and hardy, as to ſay, *This is very ſevere, harſh Doctrine*: Why, this is nothing but what I looked for and expected; for it is what carnal Hypocrites, and proud Perſecuters do always judge of God's Holy Word, and Righteous Laws, and Pure Ordinances, Inſtitutions and Worſhip: They judge that to be too ſtrict, and his Holy People to be too preciſe. But if you will quarrel at the Severity and Strictneſs of this Doctrine, you muſt quarrel with the Apoſtle *Paul*, and the reſt of the Apoſtles and Prophets: Nay, let me tell ye, if you will quarrel with this Doctrine, you muſt diſpute the Cauſe with our Saviour Chriſt himſelf, if you dare. What dare not they do, that dare to Crucifie their Maker, that ſhould be their Redeemer? For the Apoſtle *Paul*, delivered nothing of this ſevere, harſh Doctrine, but what he received firſt from the Lord, 1 *Cor.* 11. 23. There is his Miſſion; and the Prophets ſpake as they were inſpired by the Holy Ghoſt; 2 *Pet.* 1. 21. *For the Prophecy came not in Old time by the Will of Man: But Holy Men of God ſpake as they were moved by the Holy Ghoſt.* You do find fault with the Severity of God's Laws againſt Sinners; but you do not find fault with the Severity of your own Laws againſt his Saints and Servants, and againſt your ſelves alſo: For there the Severity of it will center at laſt; for you have Laws in being, which you are now contending for, to have continued with us, which are to force men to break and violate all theſe ſevere Laws of God, as you count them, and thereby to incur all the Penalties of them: And who is ſevereſt, the God of Mercy, or you that are Men of this Cruelty? There are very ſevere Laws made againſt any that ſhould even dare to Counterfeit the King's Broad-Seal, or to fix the Impreſs of it unto any thing, which they have not His Majeſty's Command, and Authority for ſo doing; it is puniſhable with Death by the Law, for it is High Treaſon; or if they ſhould fix it to Blank Papers, whereby Enemies might write what they pleaſe, and ſo abuſe and betray the King's Authority: Why! This Ordinance of the *Lord's Supper*, is the Broad-Seal of Heaven, it belongeth to the *King of Kings*, and muſt not be affixed to, or impreſſed upon any thing, but what they have God's Authority for ſo doing. Now, for any Perſons to take this Sacred Broad-Seal of Heaven, and make it a common Seal; namely, to affix it to the civil State, to Seal Men Commiſſions and Warrants for Places and Offices, in the Government, Civil, Military, and Eccleſiaſtical; this is to make this Bleſſed Ordinance a common Seal. 2. It is a making this Sacred Broad-Seal of Heaven a common Seal, when they Seal a Licence to ſell Ale with it by. And *Thirdly* and *Laſtly*, They make this Bleſſed Ordinance of the *Lord's Supper*, which is the Broad-Seal of Heaven, a common Seal, when at Feſtival Times, as *Chriſtmas* and *Eaſter*, when whole Shoales of poor ignorant Creatures comes to the *Lord's* Table, that know not their Right-Hand from their Left, in ſpiritual Things; and have no ſaving Work of God wrought in their Souls, by the powerful Operation of his Holy Spirit; but are all it may be, as ignorant as the very Parſon that Exhibits it unto them: Theſe are all Blanks, ſo they impreſs the Broad-Seal of Heaven upon Multitudes of Blanks; ſo that the *Evil One* may come, and write what he pleaſes after them. O ſad deplorable Condition, for any poor Souls to be in! And although you count this Doctrine ſevere and harſh, yet no man can be ignorant of it; becauſe it is written in the Great Charter of Heaven, 1 *Cor.* 11. *He that Eateth and Drinketh unworthily, Eateth and Drinketh Condemnation, or Judgment to himſelf.* God hath threatned to execute ſevere Judgments and Puniſhments upon all Prophaners and Abuſers of this Holy Ordinance: And God hath Four Gracious Ends in threatning theſe Tranſgreſſions. 1. It is to Deter and and Affright Sinners, from violating theſe ſevere Laws, as they call them, that Perſons ſhould not be ignorant of them. 2. God threatens, becauſe that Sinners might repent, and prevent the Execution of thoſe ſevere Laws. 3. God threatens, becauſe he will leave the Sinner wholly without Excuſe

cuſe or Plea; *Every Mouth ſhall be ſtop'd.* And 4. and *Laſtly*, God threatens, becauſe the Glory of his Attribute of Juſtice ſhall appear to all the World, when he Executes his Threatning upon the Guilty Impenitent Sinner, *every Mouth will be ſtop'd*; and all ſhall juſtifie God, and ſay, *Righteous are thou, O Lord, and Juſt and Holy in all thy Ways*: Thus you ſee what a dangerous thing it is, for poor, ignorant, carnal, unconverted, dead Sinners, to ruſh upon this Ordinance Hand over Head, without due Conſideration, of what they are going about to do.

But *Secondly*, My Second and laſt Exhortation, and Counſel ſhall be, unto all ſober Proteſtants, both of Diſſenters and others, that are ſtill hankering after the *Onions*, and *Garlick*, and *Fleſh-Pots of Egypt*, that are yet ſtaying upon them that ſmote us.

And my firſt Exhortation unto all you, ſhall be this, namely, Be not afraid to part with the very Cauſe, or preſent ſtate of Suffering, for fear of future Sufferings; for the Cauſe is worſe than the Effects of Suffering: For while the Cauſe is in being, the Effects may ſoon be produced again: For to be afraid of future Suffering, is to remain under preſent Sin. What Sin, you will ſay? Why, Chriſt is ſtill Crucifying upon the Croſs of the Sacramental Teſt, and ever will be, until that Law be Aboliſhed and Deſtroyed. O Sirs! I beſeech ye, do not deal by your Bleſſed Saviour, as *Pharaoh's* Butler did by *Joſeph*,; when he had gotten his own Elargement, and was at Eaſe himſelf, he ſoon forgot the Afflictions of *Joſeph*, whom he promiſed to remember, when he came before the King. O! Do not you deal ſo unkindly by our Saviour Chriſt, now you have gotten your Liberty, and are at Eaſe your ſelves: Do not forget that Chriſt our Bleſſed Jeſus is in Sufferings ſtill; he is ſtill upon the Croſs of the Sacramental Teſt; for if you do, you may provoke God to bring you into greater Sufferings, than ever you have been yet in, and that from the immediate Hand of God; for though the Lord *B——s* have diſcharged all their Artillery againſt ye, yet God may diſcharge his againſt ye; and you cannot ſhift nor ſhun that: as perhaps moſt of you of this Leven, formerly have done. In time of actual Perſecution and Sufferings, you could go to the Outward-Court-Worſhip one part of the Lord's Day, and to a private Meeting to Worſhip, at Night; which was grievous Hypocriſie, and down-right mocking of God, and a Halting between two Opinions: *If the Lord be God, follow him*; *if* Baal, *then follow him.* The Lord give Repentance unto all that were thus guilty; for now it is a ſpecial time for all men to be ſerious.

Secondly, Study your preſent Duty, and do it, let it be what it will; follow God in the Footſteps of his Providence, and be not afraid to lay your Hand on the *Cockatrice* Den, to deſtroy it; namely, the *Penal Laws* and *Teſts*, for fear of an *uncertain Snake in the Graſs*: Let this legal Old Houſe, which the Plaiſter and Stones, and the very Timber of it is infected with this fretting Leproſie, be pulled down and utterly deſtroyed; or elſe this Plague of Perſecution, which is the worſt of Plagues, will never be ſtop'd: Do not think of Preſerving this Stone, or that piece of Timber, but down with it all; raze the very Foundation of it, and build a better Houſe in the room of it: For the very End and Deſign of theſe Laws, was but to ſtrengthen the Hands of Evil doers: And ſhall any ſober man of any Perſwaſſion, even dare to be for the continuance of them? And ſhould conſequentially chooſe rather, that Chriſt the Son of God ſhould remain Crucified, and bleeding under them, than to part with them, for fear of the *Snake in the Graſs*: It is a ſign of but little Love to Chriſt; they love their own preſent Eaſe, and prefer that before the Sufferings of Chriſt.

Thirdly, Let not any Sober Man be afraid to come into the Government, nor let not them be Uneaſy that are in it, whom God by his Majeſty hath or ſhall call into it, becauſe they have not, nor cannot take the Sop of Qualification, which is a very great Sin in them that have thus Sinfully qualified themſelves; they that have not thus

Unworthily

Unworthily complyed, will have the moſt Peace and Comfort: Shall any man be afraid to do good, for fear of evil coming on it? For theſe Inſnaring Laws are againſt the Great Charter of Heaven, and therefore it is that Perſecuters are ſo much for them, and ſo ready to Obey them, and to Comply with them; and therefore good Men all along have refuſed to yield Obedience unto them, but have choſen rather to Suffer, and be Ruined by them, then Sinfully to Comply with them; becauſe that Wicked Perſecuting Men, and Good Men, are of two contrary Principles, *Prov.* 29.27. *An Unjuſt man is an Abomination to the Juſt: And he that is Upright in the way, is an Abomination to the Wicked.* O my Beloved! As you do value the Honour and Glory of God, and his Majeſty's Kindneſs, and the Peace and Tranquility of your Country, and the Good of your Poſterity, come into the Government, and put your Hand to this Plow of God, and do not look back, but follow God in his Footſteps of Providence; hear what that Goſpel Prophet ſaith, which ſeems to be very appoſite to this purpoſe, *Iſa.* 26.20. *Come my People, enter thou into thy Chambers, and ſhut thy Doors about thee, hide thy ſelf, as it were, for a little moment, until the Indignation be overpaſt.* I take this to be the ſame with the Great Voice that came from Heaven, which brought us our *Chriſtian Liberty*; that ſaid, *Come up hither, Rev.* 11.12. That is, *Come into your Chambers, Meet publickly, for all the Glorious Attributes of God are engaged for your Safety, which are the Chambers of Heaven:* Well, but what is theſe Doors, and the ſhutting of that? Why, I humbly conceive theſe Doors to be ſomething which expoſeth us to danger while it ſtands open; theſe Doors that are open upon us, may be meant of the *Penal Laws* and *Teſts*; which all the Perſecuting Thieves and Robbers, who are the Enemies of *Chriſtian Liberty*, do always enter in at, and Rob, and Rape, and Spoil all that are not of their Party, that their Law or Luſts can reach: Therefore as God by his Gracious Majeſty's Declaration, hath called ye up into Heaven, into your Chambers, ſo God by his Majeſty, is now further calling upon ye to ſhut the Doors about ye, to keep out the Thieves and Robbers, that they may not come in to Rob and Spoil ye, for until that be done, you are not ſafe; neither can you, for though we have this *Chriſtian Liberty*, Bleſſed be God for it, yet the Doors ſtand open upon us, and the Thieves may come in again.

But *Secondly*, What is this making faſt of theſe Doors round about us? Why, here is two things to be done, I humbly conceive.

The Firſt is, You muſt deſtroy and take away all the Keys, or rather Legal Pick-Locks, which theſe Legal Thieves have; with which they can open your Doors at their pleaſure, and come in and Rob you of your Subſtance, and of your *Chriſtian Liberty*; Ay, and they Robbed ſome Men of their Conſciences alſo: And theſe Legal Pick-Locks that let them in, was the *Penal Laws* and *Teſts*.

And Secondly, You muſt make faſt theſe Doors of *Chriſtian Liberty*, by making Juſt and Righteous Legal Locks, and Keys, and Bolts, and Bars unto them; even as his Majeſties moſt Generous Gracious Unſhaken Reſolution is for having this *Chriſtian Liberty* made into a perpetual *Magna Charta*, that may be more Unalterable then thoſe Laws of the *Medes* and *Perſians* were: And this is to ſhut the Doors round about us, to ſecure our *Chriſtian Liberty* unto us. And pray Obſerve, how well the Text and his Majeſty's Reſolutions for theſe Doors being ſhut doth agree, as well as in many other things which I could Obſerve concerning this *Chriſtian Liberty*, which he hath given us, or reſtored unto us out of the Hands of them that had Uſurped it, and Detained it from us; and that is this, *Enter thou into THY Chambers:* Which notes unto us, that it is the *Chriſtians* Right, as his Gracious Majeſty hath well Obſerved, That *Conſcience* ought not to be Reſtrained in meer Matters of *Religion*, which is the ſame thing in effect. Whence we may Obſerve, from the Word of God, and from the

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the Kings Declaration, That *Christian Liberty* is a Man's own property. My Beloved, be not afraid to come into the Government upon this Topic, and act Courageously with his Majesty, for Establishing of this our *Christian Liberty*, which you see is our own property; I do not doubt, but his Majesty is Acted by the Divine Over-Ruling Hand, which Directs him to take such just Methods, as never any of his Predecessours did in this nature; he is acted by a new Rule, given him down from Heaven; he Treads in an Uncouth Path, that never was Troden before by any Prince of the World, and therefore the Glory of the Wisdom of God, the Efficient first moving Cause, does shine forth the more Splendidly and Conspicuous; even him, *by whom Kings Reign, and Princes Decree Justice; in whose Hand the King's Heart is; and as the Rivers of Waters, he turneth it whersoever he will.* And what a brave Confession did *Darius* make of the Soveraignty of God, *Dan.* 6. 26, 27. *I make a Decree, that in every Dominion of my Kingdom, men tremble and fear before the God of* Daniel. Why, what was the matter? Why, their *Penal Laws* and *Testr* had cast *Daniel* into the Lyons Den, sore against the Kings Will; his Nobles had got his Royal Assent unto it, under a specious Pretence of Loyalty to the King; which was only to make a Snare to catch *Daniel* in; for they had no way to Insnare him, but in the matters of *Religion* and *Conscience*, *Dan.* 6. 3, 4, 5, 6, 7. Hence we way Observe, that pretended Loyalty has been a Cloak of Old to Hypocrisie; they got a Law made, *viz. That if any Person should put a Petition to any God or Man for thirty days, save of thee, O King, he shall be cast into the Lyons Den.* They knew this would do *Daniel*'s business for him; and destroy the best Subject or Slave that the King had, as by their own Confession. *V.* 5. *Then said these men, We shall not find any Occasion against this* Daniel, *except we find it against him concerning the Law of his God.* Hence we may observe by the way, that Men of Principles has been very faithful to Princes, when they have imposed any Trust in them; as *Joseph* to *Pharaoh*; and *Obadiah*, and *Nehemiah*, and these Three Worthies in *Daniel*; and *Mordecai*, who saved King *Ahasuerus* Life, though all of them *Dissenters* from the National Worship, but this by the by.

But to return to *Daniel* in particular, They had nothing against him to fasten any Snare upon him, *but for praying to his God.* And for that he was cast into the Lyons Den; but God shut the Mouths of the Lyons, so that they did not hurt him. But the King caused the Executioners of that Law to be *cast into the Lyons Dens themselves*, and then the Lyons Mouths was opened, and they Devoured them, *Verse* 24. So that it is no new thing for Persecuters to be taken in their own Snares: But to return to the Kings Confession of the Deity, for says he, *He is the Living God, and stedfast for ever, and his Kingdom that which shall not be destroyed; and his Dominion shall be even unto the end; he Delivereth and Rescueth; and he worketh Signs and Wonders in Heaven, and in Earth; who hath Delivered* Daniel *from the power of the Lyons.* And yet this King was not of *Daniels* Religion, notwithstanding all his Love and Kindness unto him; but he was acted by the Divine Influence of Heaven; his Heart was in God's Hand, as all Kings Hearts are, and that was the reason on it. O Sirs! Do not think that these great Providences and Dispensations cometh out of the Dust, or by Luck or Chance, or men's Projects: These great things that we have seen, do not come of themselves; neither do they come in vain, or to little purpose; but as they are Influenced by the Almighty Hand of God, who hath the Reins of all Power and Government his own Hand, and turneth them this way or that way, or which way soever he pleaseth, for the fulfilling of his Predeterminate Counsels and Glorious Designs in the World, and for the bringing forth of his Eternal Decrees, which the Womb of Providence is now Traveling with, and will bring forth; and our present Providences are as so many Blessed *Harbingers* and fore-runners of Glorious things, that are yet to be accomplished in this

this latter Age of the World, that is even at the Door, both at home and abroad; look for it, and expect it, and also prepare for it.

Fourthly, Let us all be of a forgiving Diſpoſition, and frame of Heart: Let us be ready and willing to forgive our Enemies. But yet notwithſtanding, we muſt do it according to the Rule and Way which our Saviour Chriſt himſelf hath preſcribed in his holy Word, *Mat.* 18. 21, 22. *Then came Peter to him and ſaid, Lord, how oft ſhall my Brother Sin againſt me, and I forgive him? Until ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: But until ſeventy times ſeven.* Here is the Duty; but in *Luke* 17. 3, 4. there our Saviour hath laid down the manner and conditions on which it muſt be done, therefore pray mind it narrowly——*Take heed to your ſelves, if thy Brother Treſpaſs againſt thee, Rebuke him; and if he Repent, Forgive him; and if he Treſpaſs againſt thee ſeven times in a day, and ſeven times in a day return unto thee, ſaying, I Repent; thou ſhalt forgive him.* Here you ſee is the Duty, and on what Conditions this great piece of *Chriſtian Duty* muſt be performed in a right Goſpel manner; even to an Offending Brother. But ſome will ſay, That we ought to forgive our Perſecuting Enemies; which is true, I am clearly for it, provided they come within the Verge of Chriſt's Command. But I do not find that we ought to forgive them, if they do not Repent, and Confeſs, and make Reſtitution for the Wrongs and Injuries they have done us. It is true, *We are to Love our Enemies, and Bleſs them that Curſe us, and to do good to them that Hate us, and to pray for them which Deſpitefully Uſe us, and Perſecute us*, Mat. 5, 44. We muſt not entertain any Perſonal Prejudice againſt them, we muſt ſo Forgive them in our Hearts: But ſome pretend to forgive our Perſecuting Enemies, though we do not ſee at all, that they do Repent and Turn to us by asking of Forgiveneſs of us, though they have Robbed many of us of our Goods, and Abuſed us otherwiſe; but I can find no Warrant at all in Scripture for ſo doing; but this is to make the Door of Forgiveneſs wider then the Wiſdom of God hath made it: Nay, it is againſt the very Tenour of the Goſpel, for there muſt be a turning to them whom they have Offended, and an acknowledging their Fault, and a Humbling themſelves for it, and a making all the Satisfaction they are capable of, to the party wronged, which is but Juſt; for Mercy and Juſtice are joyned together by God, and let no man part them aſunder; God never deſtroys his Juſtice, by extending his Mercy: I do not find that Perſecuters have a priviledge above any other Perſons; nay, then a Child of God himſelf, *viz.* an Offending Brother, for there muſt be a Reſtitution, or elſe you overthrow the Scriptures, *Job* 20. 15, 18. Pray look into the ground-work and plat-form of Repentance, and there you ſhall ſee that one great part of Repentance is clearing, 2 *Cor.* 7. 11. as a man clears his Stomach, when he Vomits up ſomething which lay heavy and ponderous upon it, by which means he is eaſed; ſo here there muſt be Reſtitution, or there can be no true Repentance; as you may ſee in that Inſtance of *Zaccheus*, *Luke* 19. 8. who had been a great Extortioner, he was for Reſtitution. I am clearly for forgiving our Perſecuting Enemies in Gods way; but yet I do not think it is my Duty, if a Thief has Robbed me, and is carrying away my Goods, to run after him and cry, *I pardon you Sir*: When he neither regards what I ſay unto him, nor returns me my Goods: I think it is rather my Duty to Apprehend him, and bring him to Juſtice, then to follow him with a Pardon: Which latter is like unto conſenting to a Thief, or at leaſt to encourage him in his ſinful courſe of Life, which is forbidden in Scripture——*When thou ſeeſt a Thief, conſent thou not*: or ſuppoſing it to be a Company of Legal Religious Thieves, ſuch as are in *Dan.* 11. 14. *Alſo the Robbers of thy People ſhall Exalt themſelves to Eſtabliſh the Viſion, but they ſhall fall.* Theſe are the worſt of Thieves, that Rob, as they pretend, *for Gods ſake*: Now is it a reaſonable thing, that we ſhould run after theſe men that have done us all

this Mischief and Spoil, and pray them to accept of Pardon from us, without their first seeking and turning unto us by Repentance, and acknowledging their Crime, and restoring what they have taken from us again, according to their Substance or Ability, as God hath Ordained? O no; for it is contrary to Scripture.

But some People are apt to say, *That this bringing the Persecuters before the Commissioners, looks like Revenge; and we ought rather to forgive them.* But one things I mind, It is those assert this, that have not suffered much by them themselves; such as perhaps could tell how to shift their Tides, that are so Merciful and Wise above what is Written; but I am apt to suspect these kind of Peoples new fashioned Clemency, that pretend to so much Mercy above their Neighbours in this case; I fear this Charity is not grounded upon a solid Foundation, I doubt we shall find but a sandy Foundation at bottom; I could find in my Heart to try whether it be so or no, because it doth not look well. *To the Law, and to the Testimony: If they speak not according to this word, it is because they have no Light then,* Isa. 8. 20.

In the first place, you that are so full of Charity, that are for forgiving those Wicked Persecuting Spoiling Thieves, before they ask ye, or make any restitution; when God hath said, *That there must be a Restitution of all things*; which is to overthrow that Word of God by not having it fulfilled, and so tacitly to make God a Lyar, *Acts* 3. 20. 21. *Job* 20. 15, 18. Now let us Examine whether this proceeds from pure Lenity and Clemency, or whether it does not proceed from Slavish Fears and Cowardly Spirits. First, If it proceeds from pure Lenity, then it must be Universal, and extended to all that cometh within that Circle of Mercy and Clemency; and especially in things that more immediately concerns a mans own self, than this, and is more at a mans own disposal, than these things are. First; If you be a Usurer, or if you be a Land-Lord, or a Tradesman, that are so full of this new fashioned Charity; why now, if you be in good Earnest, let the Usurer go home, and take all his Bonds and Cancel them, and forgive them both Principal and Interest; and let the Land-Lord forgive all his Tenants; and let the Tradesman Cross out all his Debtors out of his Book, and forgive them all, and then I will believe you are in good earnest; for it is more in your power to do so, then to forgive your Enemies without Satisfaction, according to Gods Ordinance, although it was you your selves that they had Robbed and Plundered: Do you forgive that which is your own to forgive, first, Before you do forgive that which is Gods or another Mans; or else I will never believe that you are in good Earnest, but that it is rather the Product of Slavish Fears, and of a Carnal Cowardly frame of Heart; for God is more concerned in all the Wrongs and Injuries which is done to his People on the Account of Religion and Conscience, then his People themselves are; for as they that Persecute them, do fight against God, and Persecute Christ, so they that do Rob them, do also Rob God himself; so that you have more power to give away, or to forgive them Honest Debtors of yours, that are Indebted unto you upon the Account of Trade, then you have to forgive the Persecuting Robbers and Spoilers, because all the damage that is done to Gods People, God takes it as done to himself, *Zech.* 2. 8. *For thus saith the Lord of Hosts, After the Glory, hath he sent me unto the Nations which spoiled you; for he that toucheth you, toucheth the Apple of his Eye.* My Beloved, now I have tryed you by the Word of God, do you try your selves, for these be trying times: I hope you do not count it Revenge, when you seek for your own, what a Man justly oweth you, although you should be forc'd to make use of the Law to get it.

Fifthly, In the fifth place, my Advice and Counsel to all you that are Sober Honest Men, is thus, That you would not Fear, Trust, nor hearken to the Threats nor Counsels of these your Persecuting Enemies, Do not say a Confederacy with them, let them

speak

ſpeak you never ſo fair or foul; and remember it is bad following the Counſel and Advice of an Enemy; but when they threaten, ſay with good *Nehemiah*, when he was under the like Circumſtance with us, *Neh.* 6. 11. *And I ſaid, Should ſuch a Man as I flee? And who is there, as being as I am, would go into the Temple to ſave his Life? I will not go in.* He would not give way in the leaſt Degree to Unbelief and Slaviſh Fears: Brethren, let us all do ſo too, for *Nehemiah* had God and the King on his ſide, and ſo have we; And when they cog and flatter ye, then hearken to what is ſaid in *Jer* 12. 6. *For even thy Brethren, and the Houſe of thy Father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee: Believe them not, though they ſpeak fair Words unto thee.*

Sixthly and Laſtly, My laſt Advice and Counſel unto you all, ſhall be this, *Caſt all your Care upon God, for he hath promiſed to take Care of you*; God is never wanting on his part to them that put their truſt in him; God hath made it our Duty to caſt our Care upon him; and he hath made it his own Work and Buſineſs to take Care of us. 1 *Pet.* 5. 7. *Pſal.* 55. 22. But we are very apt and prone to take Gods Work out of his All-ſufficient Hand, and to be Peſtering our ſelves with Anxious Cares, and ſo deſtroy the very Vital Comforts of a Life of Faith, by Slaviſh Fears and Jealouſies; for the Counſel of the Lord, that ſhall ſtand, and cannot be altered by all the Powers in the World; and God is never at a loſs in his Work, nor out of his way in his Providence; *the Lord hath his way in the Whirl-wind, and in the Storm, and the Clouds are the Duſt of his Feet*, Nahum. 1. 3. O truſt in the Lord! For in the Lord *Jehovah* is everlaſting ſtrength! Make God your Rock and Refuge, put your truſt in him alone, and Bleſs and Praiſe God for putting it into his Majeſty's Heart, to give and grant unto us this *Chriſtian Liberty*, and make a Sanctified improvement of it, for Gods Glory, and our own Soules Good; and be thankful to his Majeſty, and ſhew it by your endeavouring what in you lies, to contribute to the Eſtabliſhing and Fixing of it into a firm *Magna Charta*.

Thus you have ſeen, That this *Sacramental Teſt* hath had a fair Tryal by the plain Written Word of God, it has been weighed in the Ballance of the Sanctuary, and it is found lighter then Vanity; and it has been tryed by the Law of the Land, and that has found it Guilty of being Repugnant to the Law of God: And alſo it has been tryed by the 19th Article of the Church of *England*, and that condemns it alſo; which ſaith, That the *Sacraments* muſt be duly miniſtred, and that only to a Congregation of *Faithful Men* in a Religious way and manner. And this *Teſt* you ſee is Arraigned, Caſt and Condemned by them all, and wants only a good Parliament to do Execution upon it, and make better Security in the room of theſe Sinful *Penal Laws* and *Teſts*, which I Humbly leave to the Great God, the Soveraign Majeſty of Heaven and Earth, to direct his Majeſty and the great Council of the Land, when he ſhall ſee it convenient to call and convene them together; and alſo to all Sober People, to be Careful and Wiſe in chooſing their Repreſentatives, to chooſe Sober, Wiſe, Diſcreet Men, of Honeſt Principles, and good Eſtates, that we may be freed from the Dreadful Spiritual Plagues and Judgments, which the Nation lieth under, and is Ingulfed into; and the dreadful Wrath of God, that hangeth over our Heads: God of his Mercy Awaken *England* to Repent before it be too late. I ſhall Conclude with theſe two Scriptures, 1 *Pet.* 2. 17. *Honour all Men. Love the Brotherhood. Fear God. Honour the King.* The other ſhall be with the Wiſe mans Concluſion of the Book of *Eccleſiaſtes* 12. 13. *Let us hear the Concluſion of the whole matter: Fear God, and keep his Commandments, for this is the whole Duty of Man; for God ſhall bring every work into Judgment, with every Secret thing, whether it be good, or whether it be evil.*

POSTSCRIPT.

BUT ſome will Object and ſay, *Why ſhould ſuch Illiterate, Mean, Contemptible Perſons, meddle with ſuch Great and Publick Affairs as theſe are?* Such things as theſe, are fit for none but the Learned Rabbies; ſuch as have long Heads, and well-furniſhed with a ſuitable ſtock of Brains, to undertake ſuch things as theſe are? It is fitter for ſuch as you, to meddle with your own private Affairs, than to meddle with Matters of State. To this I ſhall Anſwer, and give you my Reaſons for this my Proceeding, in Eleven Particulars.

Firſt of all, my firſt Reaſon is from that Holy Text, in 1 *Cor.* 1. 26, 27, 28, 29. *For ye ſee your Calling, Brethren, how that not many Wiſe Men after the Fleſh, not many Mighty, not many Noble are called: But God hath choſen the Fooliſh things of the World, to confound the Wiſe; and God hath choſe the weak things of the World, to confound the things that are Mighty; and baſe things of the World, and things which are Deſpiſed, hath God choſen: Yea, and things which are not, to bring to nought things that are.* And the Holy Ghoſt gives the Reaſon of this his Sovereign way of Diſpenſation, *viz. That no Fleſh ſhould Glory in his Preſence.* Now it is no where ſaid in Scripture, Not many Unlearned, not many Poor, Mean, Deſpicable Perſons, nor weak, that are nothing in the Eye and Eſteem of the World, that God hath not choſen: But it is ſaid, *God hath Choſen the Poor in this World, Rich in Faith:* Our Saviour Chriſt did not go to the Univerſities to pick and cull out Scholars, to make Apoſtles on, but he went to the *Fiſher-Boats* and choſe poor *Fiſher-Men*, and made them Fiſhers of Men. Therefore, I will challenge all the Objectors againſt this my Proceeding, to ſhew me in all the whole Book of God, from *Geneſis* to *Revelations*, where there is any one peculiar Promiſe made to the humane learned Men above their Fellows; not that I deſpiſe Learning, it is good in its place; but the over-valuing of it, has broached almoſt all the Errors and Hereſies that are in the World: The Apoſtle *Paul* ſaith, in 1 *Theſſ.* 5. 19, 20. *Quench not the Spirit: Deſpiſe not Prophecying.* And 1 *Cor.* 14. 30, 31. *If any thing be revealed to another that ſitteth by, let the firſt hold his Peace: For ye may all Propheſie one by one, that all may learn, and all may be comforted.* How few do ever mind theſe Scriptures? They are commonly neglected, and men's Gifts and Parts deſpiſed at this day, and that by the learned too: For, when do the People of God all *Propheſie one by one?* No forſooth, none but the Learned muſt do that, and if any one do attempt any ſuch thing, why, preſently there is Buckets of ſcornful Water thrown upon it, to quench the Spirit; and the Gift is deſpiſed, and ſo the Spirit is quenched; Propheſying is deſpiſed; for many will ſay, *What Call have you to this or that, either to Speaking or Writing?* Though it is ſaid, *Many ſhall run to and fro, and Knowledge ſhall be increaſed*; and in *Amos* 3, 8. They deal by the unlearned, as *David's* Brethren dealt by him, when he left his Fathers Sheep to go and fight *Goliah*; though *David* was but a little man to fight with that great Giant, yet he had a great Heart, and was full of ſpiritual Mettle and holy Courage, becauſe he had the great God on his ſide. Pray mark the Carriage and Behaviour of his Elder Brother towards him, in a ſcornful, deſpiſing, contemptible way and manner; but yet that did not daunt him at all: 1 *Sam.* 17. 26, 27, 28, 29. *And* David *ſpake to the Men that ſtood by him, ſaying, What ſhall be done to the Man that killeth this* Philiſtine, *and taketh away the Reproach of* Iſrael? *For who is this Uncircumciſed* Philiſtine, *that he ſhould defie the Armies of the living God? And the People anſwered him after this manner, ſaying, So ſhall it be done*

to

to the Man that killeth him. And Eliab *his Eldeſt Brother heard when he ſpake unto the Men, and* Eliabs *Anger was kindled againſt* David, *and he ſaid, Why cameſt thou down hither? And with whom haſt thou left thoſe few Sheep in the Wilderneſs? I know thy Pride, and the Naughtineſs of thy Heart.* As if he ſhould have ſaid, *What haſt thou to do to meddle with State-matters? Thou little deſpicable Shepherd, that art not worthy to be truſted with many Sheep; Why doſt thou neglect thy Calling? Be diligent in thy Calling.* And he judged his Brothers Heart, *Thou doſt it out of Pride and Auſtentation of Spirit, and in hopes to make thy ſelf great*; He could ſee as far into *David's* Heart then, as ſome can into mine now: But pray mind *David's* Anſwer then, and that ſhall ſerve for mine now; *And David ſaid, What have I done? Is there not a Cauſe?* Whence you may obſerve, That God's Cauſe was *David's* Call, and ſo it is mine: His Brother thought it was a very unlikely thing, that ever ſuch a pitiful deſpicable Shepherd as he was, with his ſtaff in his Hand, and his Shepherds bag by his Side, with only five Stones in it, ſhould ever have ſlain Great *Goliah*, while his Brethren and all the Great Men, and Valiant accompliſhed Souldiers, with the whole Hoſt of *Iſrael*, ſtood by and look'd on: It was a very unlikely thing that ſuch a Stripling as he was, ſhould conquer and kill that mighty Giant. But what is there too hard for the great God to do, by any means or Inſtrument he pleaſeth to make uſe of? Therefore let all the Honour and Glory, be aſcribed unto God, and not unto Inſtruments and Means.

Secondly, My greateſt Reaſon of all, for this my proceeding in this way and manner, is, Becauſe my great Lord and Maſter hangs upon the Croſs of the Sacramental Teſt; Vertually, and Myſtically, a Crucifying by the Penal Laws that are yet in being, and will do, until it be Aboliſhed; for though His Majeſty has done what in him lyeth to take him down, by which means, there is a Ceſſation of the Effects of it, with a reſpect to the Sufferings of his People; yet the Cauſe, which is worſe than the Effect, remains ſtill; and there are ſome Perſons that refuſe to put their Hands to help to take him down from this Croſs; though God in his Providence, calleth upon us all now ſo to do: But let ſuch Perſons have a care, becauſe God is no Reſpecter of Perſons.

Thirdly, My Third Reaſon for this my Proceeding is this, *viz.* Becauſe Truth was Treaſon with the Perſecuters about four or five years ago; for if a man ſhould but have ſaid, That Conſcience ought not to be reſtrained in meer Matters of Religion, as His Majeſty in His Gracious Declaration has done, the Lord reward him for it: He would have been ſeverely dealt withal, and counted a Rebel and an Enemy to the Government, and dealt withal as ſuch. For I knew a Friend of mine that was a Conſtable, that was complained againſt, becauſe he would not help to plunder his honeſt Neighbours; and them that were then Juſtices, did wheedle him in to tell them, what his Reaſon was for not obeying their Warrant; whereupon he innocently (not thinking of the Snare that they had laid for him, by ſpeaking fair Words unto him,) told them plainly, that the Reaſon was, becauſe it was contrary to the Law of Jeſus Chriſt; and for this the honeſt Conſtable was ſent to Priſon, and fined a hundred Pounds, and paid it every Groat, beſides the loſs of his time, and the comfort of his Family, and Priſon Expences and Fees, which was a very hard Caſe.

Fourthly, Another Reaſon for this my proceeding, is this, *viz.* Becauſe there was never a better Opportunity to bear a Teſtimony againſt that Antichriſtian Spirit of Perſecution, then there is now, having ſo good a Text for it from His Gracious Majeſty; by whom God hath born ſuch a clear Teſtimony againſt it from Heaven to all the World, in which he hath graciouſly, and conſequentially told us, *That Conſcience ought not to be Reſtrained nor Oppreſſed by theſe Crucifying Oppreſſing Laws.*

Fifthly,

Fifthly, My fifth Reason is, because I bless God, I am not afraid to do good, for fear of evil coming of it; which is to continue in Sin that Grace may abound.

Again, A sixth Reason for this my Proceeding is, because I am a Member of the Body Politick of the Nation; I am an *English*-man born, and therefore I ought to be useful to the said Body; for what is a Member good for, that is not helpful to the Body? It is as if it were no Member.

Again, My seventh Reason is, because I find many Men of a *Gallio*-like Spirit; they care not for these things: A Spirit of Neutrality and Indifferency hath seized upon them; they are neither hot nor cold, they are Trimmers.

Eighthly, My eighth Reason for this my Proceeding is, because I am bound in Gratitude towards God, for the Honour and Glory of God: And also, in point of Gratitude to His Majesty, into whose Heart God has been Graciously pleased to put it, to give and grant unto us this Glorious Liberty; and for the good of Souls, which is the best Service that I am capable to do in the Nation, and in my Generation.

Ninthly, The Reason of this my Proceeding is, because I will do my persecuting Enemies all the good I can, while I live, in Obedience to God's Command, *Mat.* 5. 44. *But I say unto you, Love your Enemies, Bless them that Curse you, do Good to them that hate you, and Pray for them which despitefully use you, and Persecute you.* But it may be you do not think that I have done you any good, in advising you to fall in with His Majesty, to contribute to the compleating of this our Christian Liberty; why then it is not so much to be wondred at, that the *Jews* would have put the Prophet *Jeremiah* to Death, for advising them to fall to the King of *Babilon*, *Jer.* 38. 3, 4, 6, 17, 18. who was a great Idolater, and was the great Master of all Oppressing *Penal Laws* and *Tests*; he was a Forreigner too; which was to go out of Liberty into Captivity, and to go out of their own Native Countrey also; I say, they had a far better Plea against him, to all outward Appearance, than any sort of Men can have now against me; for I advise ye to go *OUT* of *Captivity* from all these *Penal Laws* and *Tests*, (which is as bad Captivity as that of *Babilon*) and to go into *Christian Liberty*; into a firm *Magna Charta*.

Tenthly, My Tenth Reason for this my Proceeding is, Because God hath given me a Wife and Six Children, and I would not willingly leave them with these Yokes about their Necks, and Shackles about their Legs, that we are all in Bondage too, if I can help it; for by the Laws that are now in being, they are Obliged to Receive the Sacrament of the Lords Supper, at Sixteen Years of Age, whether they have true Grace or no Grace: Maturity of Years is made the ground of Communion with Christ, by this Law, and not True Sanctifying Saving Grace in the Heart, according to the word of God. So that these Poor Souls, according to this Law, are Tacitly and Consequentially bound to Eat and Drink their own Damnation, and to Crucifie to themselves the Son of God afresh, and put him to an open Shame betimes, even in their Youth. So that instead of Examining themselves, to see whether they have true Grace to qualifie them for this Holy Ordinance: They must Examine themselves to see how old they are, whether they be Sixteen Years Old; but these are such Iron Yokes and Intolerable Burdens, that we nor our Children are able to bear. And therefore if my poor Mite will contribute any Service to his Gracious Majesty to destroy them, I shall offer it willingly, when he has been pleased under God to offer it upon such generous frank terms; and to have it secured unto us upon such lasting Foundations: I believe if the Families of the Nation were divided into a Hundred Parts at least, there would not be the Hundredth Family that had as many or more Children then I have, which I value more then the Riches and Honour of the World, for the former makes themselves wings and

fly

fly away; and the latter will be laid in the duſt: And the Apoſtle *Paul* ſaith, *He that provideth not for his Family, is worſe than an Infidel*: And I think no better Proviſion can be made for our Children, than to leave them this Chriſtian Liberty well ſecured unto them, planted in Peace and Tranquillity, which his Majeſty, the Father of the whole Family, namely, the whole Nation under God, is endeavouring to ſettle upon all his Children, which are his Subjects.

Eleventhly and laſtly, My reaſon for this my proceeding is this, *viz.* Becauſe I came of a very Ancient Family; for *Adam* was my great Grandfather, and *Job* and I had one Mother, and his Siſters are mine: *Job* 17. 13, 14. *The Grave is mine houſe; I have ſaid to Corruption, Thou art my Father; to the Worm, Thou art my Mother and my Siſter.* And is not this an Ancient Family, think ye, to value my ſelf upon? And therefore why ſhould any body carp ſo much at the Meanneſs of this Author? And I pray, who is of an Ancienter Family than this is? Who is? Why the Perſecuter is as ancient, if not ancienter; for fallen Angels was before fallen Man: Pray, what Family is he of? Why our Saviour tells us, *John* 8. That *they are of their Father the Devil, and the Luſts of their Father they will do.* And this makes his perſecuting Children ſo full of Lyes, as they are at this time. Their Father ſtirs them up, and inſtigates them unto it, becauſe he ſeeth his Kingdom of Darkneſs going to be deſtroyed, and himſelf to be chained: *God will ſweep away the Refuge of Lyes*, Iſai. 28. 15, 17. *Becauſe ye have ſaid, We have made a Covenant with Death, and with Hell are we at Agreement: When the overflowing ſcourge ſhall paſs through, it ſhall not come unto us; for we have made Lyes our Refuge, and under falſhood have we hid our ſelves: Judgment alſo will I lay to the Line, and Righteouſneſs to the Plummet; and the hail ſhall ſweep away the Refuge of Lyes, and the Waters ſhall overflow the hiding-place, and your Covenant with Death ſhall be diſannulled, and your Agreement with Hell ſhall not ſtand; when the overflowing Scourge ſhall paſs through, then you ſhall be trodden down by it.* Now when the Penal Laws and Teſts ſhall be utterly deſtroyed, and the Refuge of Lyes all ſwept away; then as the Perſecuter will be left without an opportunity to perſecute, ſo will all ſorts of Perſons be left without any occaſion in the leaſt to Plot: For what does make any Man Plot, but the want of ſomething which is his Right, which he hath no hopes of coming at any other way, or by uſing any other means? Withdraw but the Fuel of Perſecution and Oppreſſion, and the Fire of Plotting and Rebellion will go out: Why, when every Man hath his Rights and Priviledges, Spiritual and Temporal, there will be no room left for Plotting: and if any one Party ſhould attempt to infringe any other ſingle Party of their Liberty; ſuch muſt make themſelves the common Enemy of all the reſt of the Nation: And what can any one ſingle Party do, againſt all the reſt of the Nation, that will then be united as one Man, and will value their Chriſtian Liberty above their Lives? Such preſumption would pull an old Houſe about their Ears; the Law of Nature would then be made uſe of, if they had no other Relief to have recourſe unto: But there is more in all theſe Fears and Jealouſies of the Perſecuters, than that of *Popery*, as they pretend; but I would adviſe them to be quiet, and to be willing to come into this Chriſtian Liberty, and take their ſhare in it peaceably, and do not give any juſt Provocation; For *the Wrath of a King is as the Roaring of a Lyon; and where the Word of a King is, there is Power*: And ceaſe to caſt dirt upon the new Regulation, for it is of God, and it will ſtand, maugre all the Powers of Hell that ſhall oppoſe it: And the old way and path of Government, that hath its Ground and Foundation, and is Built upon Mens Souls and Conſciences, is of the Devil, and muſt all paſs away and fall.

O

O that we might all be Wife, and Unite, and Love as Brethren and *Engliſh-Men*; what though we be not all of one Opinion? The World never was ſo happy yet: But let us all be of one Mind, and of one Heart as to this, *viz. To love and like this Chriſtian Liberty, and contribute our Aſſiſtance thereunto*; which is our Duty to His Majeſty in the Confirmation thereof: And I do not doubt, but that when once the Nation hath taſted this New Wine of Peace and Tranquility, which the Eſtabliſhment of this Liberty will bring along with it, but a little while; they will not deſire to drink of the Old, they will never thirſt more to be in the Old Captive State and Condition again, of *Penal Laws* and *Teſts*; and it will ſoon be a means, to make us the moſt Potent Nation in *Chriſtendom*: Therefore, let us all joyn Heart and Hand with His Gracious Majeſty in this good work, of ſetting up the *New Heavens*, and the *New Earth, wherein ſhall dwell Righteouſneſs*; and not to conſult with *Fleſh* and *Blood*. But let us truſt in the Lord, and be of good Courage; let no man's Heart fail him, but let us all fix our Hands to the Plow, and not look back; for he that does, makes himſelf unfit, and unworthy of ſo great a Mercy as Chriſtian Liberty. O dear Hearts! Shut the Doors round about ye, ſecure your Chriſtian Liberty as firm as you can; make Braſen Walls unto it; I am not againſt that; but my great aim, with reſpect to you, is to cure you of your ſlaviſh Fears and Jealouſies: But you will ſay, *Why do you mix and complicate Religious and Civil Things together?* Why, my Anſwer is, *Becauſe it is a mix'd Complicated Diſeaſe; it is a Diſtemper that is made up of Religious and Civil Compounds*: And therefore the Remedy, muſt be a mix'd Complicated Remedy; it muſt be proper and ſuitable to the Diſeaſe; for the Diſeaſe is an old intermix'd Diſeaſe, and therefore the Doſe muſt be ſuitable thereunto. Thus I have done with you my Dear Countrey-men all, and I ſhall conclude like a Poor Scholar, with a piece of the Liturgy, *viz. From the Tyranny and Oppreſſion of all inhumane Penal Laws, and Ungodly Teſts, Libera nos Domine*; And let every honeſt *Engliſh*-Man ſay, *Amen* to it.

Reader,

THere are ſome literal faults Eſcaped the Preſs, which thou art deſired to correct; but the moſt material, is in *Page* 21. *line* 9. where for *Nineteen Articles*, read *Nineteenth Article*.

FINIS.

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